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Vol. 39 / No. 1 / Dec. '61-January, 1962

DIVINE WORD Messenger

BAY SAINT LOUIS, MISSISSIPPI

(Formerly, St. Augustine's Catholic Messenger)

THE DIVINE WORD MESSENGER is published by the Divine Word Missionaries at the headquarters of their southern U. S. province, St. Augustine's Seminary in Bay Saint Louis, Mississippi. The magazine's primary message is about the Catholic Church's progress among the American Negroes, to win sympathy and support for this important apostolate.

THE DIVINE WORD MISSIONARIES are an international missionary order of over 5,000 members, including Bishops, Priests, and Brothers. In 1905 the order began working among the colored people of the southern U. S. Today the order conducts more than 40 parishes and missions in that region. Also, the order early gained a reputation for training colored Priests and Brothers at its Bay Saint Louis seminary. Today candidates of any race may train there.

READERS WILLING TO HELP the Divine Word Missionaries' work, also young men wishing to join the Divine Word Missionaries' ranks should write: Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi.

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Change of Address? Mail us promptly your OLD address (exactly as printed on mailing label of your Messenger) and your NEW address (with zone number, if any). Allow the usual 5 weeks for change-over.

The cover: Most Rev. John Patrick Cody, new Coadjutor Archbishop of New Orleans, is greeted on his arrival in the city by Mr. Numa Rousseve, one of the city's prominent Catholic Negroes.

"The Magazine With a Message"

The Message

from Divine Word Missionaries

WORLD CONVERSION

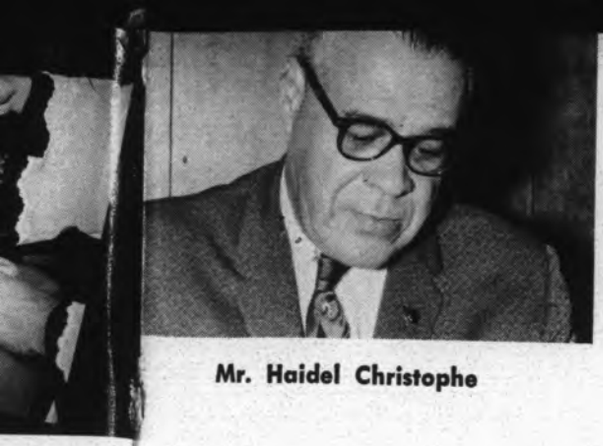
Although there are 400 million Catholics in the world, there are 1 billion, 700 million who are not members of the true Church. This means that four of every five people on earth are not Catholic. This staggering number is a challenge to the charity and zeal of all the faithful in every part of the world. It is true that the problems of Christian Unity are many and complex; they are the accumulation of centuries of political, social, and religious prejudices; they have been forged by the passions and strife of men. They cannot, it would seem, be overcome in a short time, except by a miracle from God. Still, the difficulties can be lessened and the way to the Church made clearer and easier by the prayer and sacrifice and intelligent action of all who are privileged to bear the name Catholic.

The purpose of the Chair of Unity Octave is to beg God for the grace of the conversion of all men outside the Church. God could bring everyone to his knees in a moment, as He did the Apostle Paul, but in His wisdom He depends on the prayer and activity of the faithful to assist in the conversion of other men.

The conversion of the whole world is a stupendous task, but it is not impossible. God's grace is never lacking, but man's cooperation often is. Consequently the work of Christian Unity is the duty and privilege of every Catholic in every sphere of life, and not the obligation of just a few apostolic souls. The laity, especially, must take to heart the mission of the Church to convert all men; they work with non-Catholics, do business with them, attend the same schools and universities; they live with them. Thus they are in a position to work effectively for many conversions. For although Our Lord predicted that some day the world would become One Fold under the One Shepherd, He looks to the prayer and action and zeal of His followers. Make the first step in the apostolate of winning souls to the Church by prayerfully observing the Chair of Unity Octave.

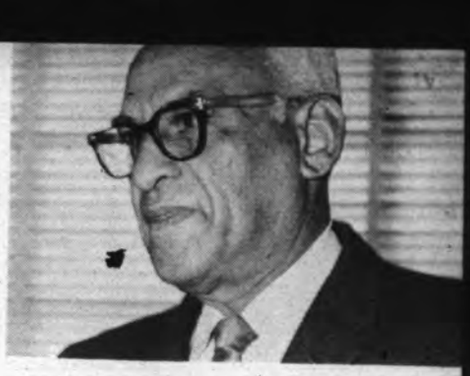
A NEW NAME

St. Augustine's Catholic Messenger has become the *Divine Word Messenger* with this first issue of 1962. Several reasons prompted the editor to seek permission to affect the change. To the general reader the most significant reason is that the new name more closely and more surely identifies the publication with the publisher. To all readers we give assurance that though our name has changed our theme and our goals have not.—Editor



Mr. Haidel Christophe

Dr. Leonard Burns



Mr. Victor Labat

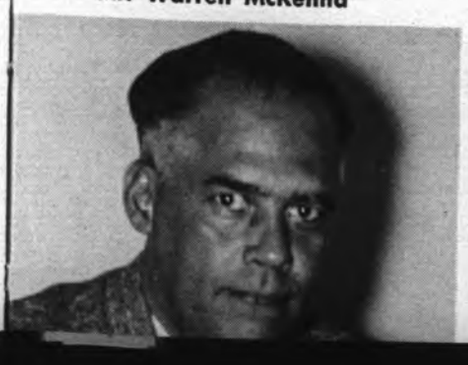
SIX PROMINENT CATHOLIC NEGROES OF NEW ORLEANS

by H. Singleton, S.V.D.

There is not extant a published count of the number of Catholic Negroes in New Orleans, Louisiana. The author's estimate, which he believes quite conservative, places the count at near 20,000. Among this sizeable group of Catholics there are bound to be numerous outstanding individuals, prominent by reason of their accomplishments and activities. The following paragraphs introduce the *Messenger's* readers to six persons selected from among the prominent Catholic Negroes of New Orleans.

Dr. Leonard L. Burns, one of the city's two Negro chiropodists, is a cradle Catholic. His schooling was gained in New Orleans, most of it in the parochial schools. He attended Xavier University before entering the Marines. He entered Temple University's Medical School at Philadelphia, Pennsylvania after military duty and by 1951 was back home at practice. Doctor Burns has a busy practice, caring for about 130 patients weekly. Yet the energetic medic finds time to guide and cooperate with a host of civic enterprises, that have made his name known throughout the city. He is a Board Member of the Social Welfare Planning Council (New Orleans' advisory group on the wise placement of United Fund sums includes three Negroes); Vice President of the Urban League; board member of the local Chapter of the NAACP; Director of United Clubs, Inc. (the association of New Orleans' social clubs which banded together under Dr. Burns' leadership to oppose ridicule in Mardi

Mr. Warren McKenna



Mr. Numa Rousseve

Mr. A. P. Tureaud

Gras); Secretary of the Stud Club (a civic club formed of professionals and business men); Second Vice-President of the Catholic Council on Human Relations (the name for New Orleans' Catholic Interracial Council) and the only Negro on its seven-man executive Committee; a member of the Knights of Peter Claver; member of the Holy Name Society; board member of the New Orleans Archdiocese's Associated Catholic Charities (one of two Negroes on the seven-man board). He is a regular communicant at St. Francis Cabrini Church, his parish church. Until now but a few other Negro families have attended there. His favorite saint is St. Francis Xavier ever since the day when, as a lonely Marine on faraway Kyushu Island, Japan, he found consolation in the mission church of St. Francis Xavier at Sasebo. Dr. Burns married the former Miss Violette Onezine of Lafayette and New Orleans, Louisiana. They have three children.

* * *

Mr. Haidel Christophe is a member of an old New Orleans family whose Catholicism goes far back. He was schooled in the city's parochial schools and in a public school. Because there were no public high schools in New Orleans during his youth, he attended a private high school at night. Not until 1919 did New Orleans public schools offer high school education to Negroes. The young student received private tutoring in bookkeeping and accounting. In 1914 he found employment at a branch office of the People's Life Insurance Co. where his uncle was influential. In 1922 the Company's Negro founder, Walter L. Cohen, made him secretary-treasurer of the concern which position he held until 1950. That year he was elected to the presidency. Through annual reelections, he is beginning his twelfth year in that esteemed position. On the way to the presidency he worked for his company as office boy, clerk, typist, claims officer, accountant, and bookkeeper. People's Life Insurance Co. has at least $3,000,000 total holdings and employs a personal force numbering about 200 in New Orleans and through Louisiana where there are strategically located six district offices. Prior to 1922 People's Life was a Mutual Company. In 1922 it became a Stock Company. Before 1950 it engaged in industrial weekly life insurance. Since 1950 ordinary life insurance has been added to its business. Under Mr. Christophe's administration People's Life has loaned over $2,000,000 (since 1951) in first mortgage loans—all to Negro clients. There is at present about $20,000,000 insurance in force at People's Life. The Company is Louisiana's largest domicile Negro insurance firm. The board of directors consist of 22 persons, Negro men and women engaged in a diversity of enterprises. The Company's widely known president has been a member of New Orleans' Corpus Christi Parish for 35 years. For six years he was on the parish's board of trustees. He has been a Knight of Peter Claver since 1930 and has served as national treasurer and as lay member of the board for this nation-wide group of Catholic men. Mr. Christophe's fondest memory is that of serving as general chairman (at age 33) for the Knight's National Convention held in New Orleans. For more than 25 years he has been a member of the Holy Name Society and was instrumental in removing racial segregation from New Orleans' Holy Name Society's open-aid gatherings. A pet charity of his is the St. Vincent de Paul Society, though he is not a member. His favorite devotion, by far, is to St. Anthony, his patron saint since his boyhood days as a result of the help extended to his widowed mother by the St. Vincent de Paul Society. Mr. Christophe receives Holy Communion at least once a week. He is a Knight of St. Gregory. He has one adopted son. For 33 years he has been an active member of the NAACP. He is a charter member of the New

Orleans' Urban League and has served as a board member. He is a charter member of the board of lay regents of Xavier University at New Orleans. Prior to the formation of the board of lay regents (in 1959) he was on the University's advisory board. The president of People's Life is a member of the Autocrat Social and Pleasure Club, the oldest social club in New Orleans' Negro circles. On the wall of his office seven testimonial plaques bear witness to his wide contributions towards civic welfare in New Orleans.

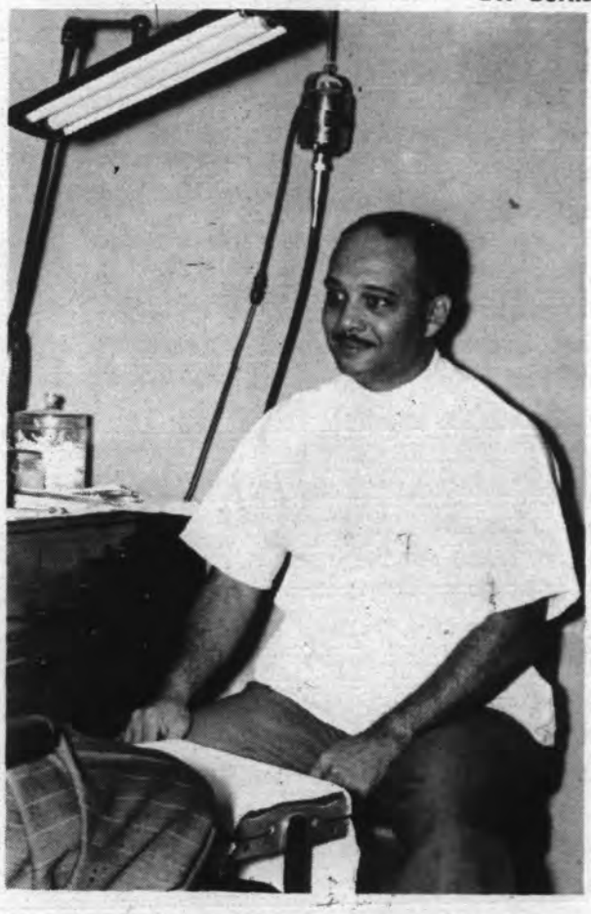
* * *

Mr. Victor Labat is director of Alumni Affairs at New Orleans' Xavier University. He has contributed to the University's education program since 1942 when he became chairman of its industrial arts department. Prior to 1942 he taught industrial arts for 13 years at Xavier Preparatory High School in the City. Prior to that work he taught in the city's public schools. Mr. Labat, of an old Catholic family from Bay Saint Louis, Mississippi near New Orleans, has a Bachelor of Arts degree from Xavier University. He completed the course in industrial arts at Miners Teachers Normal in Washington, D.C. He obtained an M.A. degree at Ohio State in Industrial Education. He is from a family of eleven which number six professionals. Of his own three sons, Victor, Jr. teaches industrial arts; Joseph is a medical student; Michael is a student of Pharmacy. Besides being an instructor, Victor Jr. is also an architect. Mr. Labat is a member of Blessed Sacrament Parish at New Orleans. He is a regular communicant there. He is a Knight of Peter Claver, a member of the Holy Name Society, and president of his parish's St. Vincent de Paul Society. He is a member of the Archdiocesan school board (one of the first two Negro appointees to the board). In 1960 he received from Xavier University the Francis Anthony Drexel award. Only thrice previously had the

(*Continued on Page 10*)

Mr. Christophe

Dr. Burns



A Child is Born

by Rev. E. J. Edwards, S.V.D.

The season of Christ's birth has come again. In thought we go back to Bethlehem and the events surrounding the birth of the Child. A quietness comes over us, an attentive silence. It is the right attitude. Silence is always the right attitude when God speaks. And it is the way of God to speak by actions; His works are His words; and the Mystery of the Incarnation is His greatest work.

The manger is the meeting place of the highest and the lowest. It cradles a newly-born Child; and in the person of that Child sublimity and abasement are mysteriously united. Sublimity — "In the beginning was the Word"; abasement — "And the Word was made flesh."

The humility of Our Lord's birth calls to mind the occasion, later on, when He exhorted His followers to: "Learn of Me, because I am meek and humble of heart." (Matt. 11, 29) And the other time when He said: "Unless you become as little children you shall not enter the Kingdom of Heaven." It would seem then that the humility to be learned from Him is to be the humility of a child.

Humility is truth. The child's humility consists in this: it admits and lives the truth of its position in life. The child's true position is one of dependence. Dependence on parents and others. Dependence on them for food, clothing, care; a day and night dependence. The child does not resent this, does not fight it or become bitter about it. The child takes it for granted that others do everything for it. It accepts the fact that it is small, insignificant, in need of help. Being cared for and loved is its life. It accepts that life, joyously, lovingly. In that consists, basically, the humility of the child.

This is the heart of Our Lord's teaching about humility. Every man, woman and child is to have this abiding attitude of childlike humility towards God. From first to last, God is to be our Father. We are to look to Him always, everywhere, for all things. Telling Him our needs, exposing our helplessness, confident of His love, grateful for all His gifts. From Him came and comes everything we have and are. This is the truth. This is humility. This was Our Lord's humility.

Each Christmas should impress that truth deeper on our hearts. As it did St. Augustine. "See, O man," he exclaims, "what God has become for you. Take to heart the lesson of this great humility, though the Teacher of it is still without speech . . . He through whom time was made, was made in time; He, who made man, was made man; He was given existence by a Mother whom He brought into existence; He was carried in hands which He formed; He cried like a babe in the manger in speechless infancy — This Word without which human eloquence is speechless."

God did not have to be born this way — a child. He did not have to spend days, weeks, months, in Mary's arms. He could have come into the world fully-formed, a grown-up man, as Adam did. He could then have spoken to us, taught us from the first moment.

But then God's ways are not our ways. Divine Wisdom is above human wisdom.

Actually He was teaching us from the very first moment He appeared. He was teaching us by His actions. He had become little that we might become great. And the humility of the Child meant to move any beholder to grow great by becoming little. He appeared as a Child that we might approach Him trustingly as a child. True, the Child in the crib will grow, physically, into an adult; but, spiritually, His attitude towards His Father will always be that of a Child. His

first appearance on earth was that of a lovingly obedient Child "come to do Thy Will, O God," and His last word on earth was the trusting love of a child "Father . . . into Thy Hands I commend my spirit."

All His life through He remains the Child of His Heavenly Father: "I do only the things that please my Father"; all His life through he said and did the things His Father wanted Him to say and do; turning to Him in prayer, thanking Him, loving Him, mindful of Him always; delighting as a child in the beauties of earth, its flowers and fields and abundant life. The sorrows and sins of others evoked His immediate and complete compassion. As a Child He gave fully of His love, and as a Child asked the love of others for help in his needs. In this, as in everything else, He is for us "the Way, the Truth, the Life."

As long as we are on earth we are children — children of God — and as such constantly turning to our Heavenly Father for His help and loving care. We have not always been that way. We have been self-centered, instead of God-centered; wanting our own way, our own will, and He has had to bring us back to the truth, to the right path, by means of sickness and suffering, by disappointments, trials and failure. But He is an infinitely loving Father. If He is severe it is only that He may be kind; if He cuts it is to cure. If we turn to Him He never fails to hear us.

To do things for God is to do things *with* God. To act as a child is to act *with* your Heavenly Father. It means to keep your hand in His, letting Him help you in each and every activity, in all your strivings, in your teaching, your housework, in earning a living, meeting and having to do with other people.

This is a simple way, a loving and lowly way, but a most sure and right way. It was Our Lord's way. It was Mary's way. And she will teach us all its steps.

NOVENA to SACRED HEART

January 25-February 2

Divine Word Missionaries invite you to take part in their monthly Sacred Heart Novena. Daily during the Novena your intentions are remembered at the altar. Send in your intentions with your offering before the first day of the Novena.

Name .....

Address .....

City ..... Zone .....

State .....

Intentions .....

.....

.....

.....

Mail to:

Father Provincial
Divine Word Missionaries
Bay Saint Louis, Mississippi

(Join our 1,000 Lovers of the Sacred Heart. Write to the address above. Monthly devotional letter.)

(*Continued from Page 7*)

award been granted by the Blessed Sacrament Sisters, its bestowers. About nine years ago Mr. Labat received the award *Pro Ecclesia et Pontifice* (For Church and Pontiff) from Rome through the hands of Archbishop Rummel. He is an extremely active member of the Executive Committee of Coordinating Council on Voter Registration in New Orleans. About 15 years ago Mr. Labat was instrumental in organizing within his city the Interalumni Council of the United Negro College Fund. This group is engaged chiefly in helping raise funds for 32 Negro Colleges. Last year he was the Louisiana state treasurer of the United Negro College Fund.

Mr. Warren McKenna has been a member of Corpus Christi parish as far back as he can remember. He attended its grammar school. His high school studies were made in a New Orleans public school. His college work in pharmacy was done at Xavier University. Graduate work in public health was made at the University of Michigan. In 1936 Mr. McKenna became a member of the faculty in the School of Pharmacy at Xavier. He has been with the university ever since. In 1940 he became director of student and environmental health. He is the instructor in public health on the Pharmacy School's faculty. Mr. McKenna is presently serving his second term as president of his parish's Holy Name Society. For two years he served as its vice president. He was coordinating officer of the Society's campaign for funds to erect a youth center at Corpus Christi Parish. He is a member of the NAACP, the Urban League, and the New Orleans Archdiocesan Council for Human Relations. The largest part of his civic activities are in youth work. He devotes about 10 hours weekly to this dedication. Mr. McKenna is the father of two boys. His wife is the former Miss Ezelle Suane of Corpus Christi Parish. He is a regular communicant. He belongs to the American Pharmaceutical Association; is a board member of the Greater New Orleans Tuberculosis Association; a member of the American College Health Association — three associations with racially integrated membership. For two years he was president of the Louisiana Committee on Health for College Teachers (Negro). Mr. McKenna is deeply interested in the health of today's youth having worked in that field so long. He sadly comments that the picture of New Orleans' Negro youths' health is not at all good due to the youths' complacency. They take their health for granted. He observes that the same sad truth seems to apply for American youth generally. In New Orleans it is very apparent that the city's neglect of its Negro youth works a severe handicap. Racial segregation forbids Negroes use of the abundant facilities used by Whites. Meanwhile insufficient facilities are available to Negroes and only to reach those facilities calls for an effort most youths will not bother to make. Even medical attention is very much lacking for New Orleans' Negro youths. Mr. McKenna's twofold concern is for the physical health of all youth, but chiefly for those whose health is most in jeopardy — the Negro youths of his city, and for the spiritual health of Catholics who put a negative worth on human dignity. Quietly but firmly he is urging the Holy Name Society of New Orleans to make impossible the segregation of its Negro members. Recently, as president of his parish's Holy Name Society, he received a mailed invitation to attend a Holy Name gathering at a downtown hotel in New Orleans. Before he could attend, the Holy Name headquarters discovered its mistake and cancelled his invitation to the all-white Catholic gathering. He is determined to persuade New Orleans' Holy Name headquarters of the foolish and needless insult put upon its Negro members

Negroes of New Orleans

when Catholic gatherings charter segregated hotels for their meetings.

* * *

Mr. Numa Rousseve was raised within St. Augustine Parish in New Orleans until the time of his confirmation when the family became members of Holy Redeemer Parish. His first year of schooling was made in a private school. The remaining years were made in various parochial schools. He was a member of the first 8th graders to graduate from Corpus Christi School. The school's principal was Mother M. Anselm, S.B.S. who is now Mother Superior of all the Blessed Sacrament Sisters. He attended Xavier Preparatory School (then called "university") for high school. The present Xavier University developed from a normal school which was conducted there along with the high school. The present University's School of Pharmacy saw its incipient days there while young Rousseve was a senior in the high school. Art was his major interest and the student went to the School of Boston's Museum of Fine Arts. Meanwhile to more fully round out his training he went to Boston University's School of Education. After one year he transferred to the latter school and had completed his junior year there when his father died. He had to terminate his studies and went to sea shipping out of New York and Boston as a merchant mariner. It was the years of the depression, so he hung on to the job though his family kept urging him to leave the East Coast for New Orleans — and joblessness. In 1934 he went to Chicago and was assigned a post with the World Fair. He was the art director for "O, Sing a New Song," a panoramic view of the American Negro from Ancestral Africa to that day. The panorama was staged at Soldiers Field and had a personnel numbering 10,000. Mr. Rousseve had to coordinate thousands of pieces of staging for the tremendous display. At Chicago he acted in the

(*Continued on Page 22*)

Mr. Labat

Mr. McKenna

THE STORY OF A

(Digest of a dissertation written by Rev. Leonard J. Olivier, S.V.D. entitled "The Original Development of Saint Augustine's Seminary")

Father Christman, S.V.D. at Sacred Heart College in Greenville, Miss., 1921

The following work traces the origin and points out the development of St. Augustine's Seminary (now named Divine Word Seminary—ed.) in Bay Saint Louis, Mississippi. Every seminary is founded either to supply a diocese or territory with priests or to train priests for the purpose for which a religious order, congregation, or society has already been founded. St. Augustine's Seminary was established for an extraordinary, specific purpose: to train Negro youth in the Society of the Divine Word for the Catholic Priesthood. Though a few colored men were ordained to the Catholic priesthood before the founding of St. Augustine's Seminary, the effort to establish a Negro Clergy was not concerted, not systematic. This St. Augustine's Seminary has accomplished.

On January 1, 1915 the Reverend Aloysius Heick, S.V.D., Superior of the Divine Word Missionaries in the Mississippi Colored Missions, reported to his provincial that on December 28, 1914 the men in Mississippi agreed that Negro youth ought to be trained for the priesthood. Their reason: Like any people, colored people as a mass will not become Catholic until they have priests of their own race. The truth underlying their statement is that which everywhere argues for the training of "native" or local priests. That truth has been amply demonstrated by two Divine Word Missionaries (Rev. Peter Weyland, S.V.D. and Ambrosio Manaligod, S.V.D.) in a brochure entitled "A Native Clergy for Mission Countries." The stated policy of at least five popes give supreme strength to their arguments. Pope John XXIII most recently wrote:

> It is our paternal hope that it will be possible everywhere to choose from the native clergy of

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The author, a colored priest, is an alumnus of the seminary of which he writes. He is prefect (administrator) of the high school department there.

Seminary

every nation those who will be able to direct, and in a proper and holy manner, form and educate subjects for the sanctuary. We exhort Bishops and those in charge of Catholic Missions not to hesitate to choose, for this task, those who by virtue and prudence, give promise of being good teachers and guides to sacerdotal sanctity for seminarians who are their co-naturals.

The Divine Word Missionaries have always tried to pursue such a policy in the missions assigned to them. Their rule directs them so. They did not make an exception for the Colored Missions in the United States. They established St. Augustine's Seminary in the deep South to train a Catholic Negro Clergy. However, from 1905, when they first broached the subject, to 1919 no concrete action was taken. On April 23, 1919 they made a second united plea to the Provincial. The Bishop of Natchez had already given them his approval, as long as the Negro priests were not to be trained for the secular priesthood and become his primary responsibility. Other bishops in the U.S.A., when sounded on the idea were even less in agreement with it. Nevertheless, the project got off the ground when on February 14, 1920 Divine Word Missionaries' headquarters in Rome gave the go-ahead to Father James Wendel, S.V.D., the foremost promoter of the project. The message came on February 24, 1920, and most unfortunately the far-visioned young priest died that same day.

Father Matthew Christman, S.V.D. was named to found the project. He was the logical choice, for his interest in the undertaking had rivaled Father Wendel's. He was in charge of Sacred Heart Mission at Greenville, Mississippi. He set to work to locate the seminary there, on the spacious grounds of his mission. Funds and early support came from New York's Catholic Board for Mission Work Among Colored People and from Mother Katherine Drexel, head of the Blessed Sacrament Sisters. The first candidates were housed in the attic of the Mission's school buildings. They attended classes with the Missions' high school children. Father Christman and Father Anthony Jacobs, S.V.D., who joined him before long, instructed the young men in subjects that were not offered in the parish high school. Fourteen boys enrolled for the first year. They had been attracted to the fledgling seminary by word which was being passed along among the priests and nuns and friends of the Colored Missions. Despite such backing Father Christman decided the institution would fare better were it located in the environs of New Orleans with its large Catholic Negro groups that gave promise of many recruits.

Twenty-six acres of land were pur-

Father Heick at property newly purchased in Bay St. Louis.

Bay St. Louis dedication ceremonies on September 16, 1923.

INTENTIONAL SECOND EXPOSURE

'THE STORY OF A

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Send

Seminary

every nation those who will be able to direct, and in a proper and holy manner, form and educate subjects for the sanctuary. We exhort Bishops and those in charge of Catholic Missions not to hesitate to choose, for this task, those who by virtue and prudence, give promise of being good teachers and guides to sacerdotal sanctity for seminarians who are their co-naturals.

The Divine Word Missionaries have always tried to pursue such a policy in the missions assigned to them. Their rule directs them so. They did not make an exception for the Colored Missions in the United States. They established St. Augustine's Seminary in the deep South to train a Catholic Negro Clergy. However, from 1905, when they first broached the subject, to 1919 no concrete action was taken. On April 23, 1919 they made a second united plea to the Provincial. The Bishop of Natchez had already given them his approval, as long as the Negro priests were not to be trained for the secular priesthood and become his primary responsibility. Other bishops in the U.S.A., when sounded on the idea were even less in agreement with it. Nevertheless, the project got off the ground when on February 14, 1920 Divine Word Missionaries' headquarters in Rome gave the go-ahead to Father James Wendel, S.V.D., the foremost promoter of the project. The message came on February 24, 1920, and most unfortunately the far-visioned young priest died that same day.

Father Matthew Christman, S.V.D. was named to found the project. He was the logical choice, for his interest in the undertaking had rivaled Father Wendel's. He was in charge of Sacred Heart Mission at Greenville, Mississippi. He set to work to locate the seminary there, on the spacious grounds of his mission. Funds and early support came from New York's Catholic Board for Mission Work Among Colored People and from Mother Katherine Drexel, head of the Blessed Sacrament Sisters. The first candidates were housed in the attic of the Mission's school buildings. They attended classes with the Missions' high school children. Father Christman and Father Anthony Jacobs, S.V.D., who joined him before long, instructed the young men in subjects that were not offered in the parish high school. Fourteen boys enrolled for the first year. They had been attracted to the fledgling seminary by word which was being passed along among the priests and nuns and friends of the Colored Missions. Despite such backing Father Christman decided the institution would fare better were it located in the environs of New Orleans with its large Catholic Negro groups that gave promise of many recruits.

Twenty-six acres of land were pur-

Father Heick at property newly purchased in Bay St. Louis.

Bay St. Louis dedication ceremonies on September 16, 1923.

chased at Bay Saint Louis, Mississippi near New Orleans, for $5,750. Father Hick supervised the preparation there, while Father Christman at Greenville made ready for the exodus to Bay Saint Louis. A new building was erected and named St. Augustine's Mission House (at Greenville Father Christman had bestowed the name Sacred Heart College). The new building was dedicated September 16, 1923 amidst the rejoicing of hundreds of Catholic Negroes. Some came from distant Arkansas and Texas for the ceremony.

Father Christman shepherded the mission house until his sudden death in the winter, 1929. He died five years short of leading the institution's first priests to the altar. These four, Anthony Bourges, S.V.D., Maurice Rousseve, S.V.D., Vincent Smith, S.V.D., and Francis Wade, S.V.D. were ordained by the third Bishop of Natchez on May 23, 1934. A dilemma about their future locale of employment (earlier no diocese would assume responsibility for them and now few Bishops felt free to assign them) persisted almost to the day of their ordination when Bishop Jules B. Jeaumard of Lafayette, La. Diocese said he would assign them. In his diocese there was a large concentration of Catholic Negroes who would welcome the ministration of the Negro priests. The Alexandria, Louisiana Diocese had first offered to assign the priests, but a late concerted opposition arose from some Whites to dim the bright prospects of their assignment there. A letter from Lawrence M. Coco of Mansura, La. observed, "It is the firm belief of every leading laymen in the congregation that the bringing of Colored priests to this community will degrade the Catholic religion here as well as in the surrounding territory." The four priests set to work in and around Lafayette, La.

By 1939 the Bay Saint Louis institution had ordained ten priests. At headquarters in Rome the superiors began to see them as another sure source of personnel for the hard-pressed foreign effort of Divine Word Missionaries. With a new field opening in the Gold Coast (now Ghana), Catholic Negroes were sounded for their reaction to possible foreign assignment of Negro priests. The general reaction seems to have been negative. Yet the Roman authorities assigned Father John Dauphine, S.V.D. to the Gold Coast in 1939. Rev. Joseph O. Bowers, S.V.D. soon followed. Today four American Negro priests and three Brothers are in Ghana; one in the Congo. One departed for New Guinea in November, 1961 and another will go there in about a year or more. (The Negro Alumni of the Bay Saint Louis seminary—the term "mission house" came into gradual disuse in the 1940's—have thus been assigned to foreign fields of their order, but it is noted that until now the assignments have been limited only to two locales, one of which is populated by Negroes, the other by a people popularly mis-grouped with Negroes. It is to be hoped that soon their assignments will give evidence of a wider prospect of locales.—Ed.)

The foregoing paragraph mentions American Negro Brothers. Though the early foundations at Greenville and Bay St. Louis did not provide for their training, it was always under plan. By 1933 the plan was put into execution at the instigation of Rev. Gerard Heffels, S.V.D., head of the St. Augustine's Mission House. The official beginning was made on November 1, 1934. The first two Brothers to pronounce the religious vows were: Brother Vincent, S.V.D. and Brother Conrad, S.V.D. on May 5, 1937. To this date, with some defections, 15 Brothers have pronounced vows at Bay Saint Louis. Most of them are engaged in the maintenance of the seminary there. Three have been assigned to Africa as was observed above.

At the seminary's silver jubilee in 1945 there was a wide gathering of

Seminary

prelates, priests, religious and lay people. The event sufficed to show the rather intense interest that had been generated by the steady progress of the seminary (It had brought to the Altar 18 Negro priests by that year and had some 60 candidates at various stages of preparation.—Ed.)

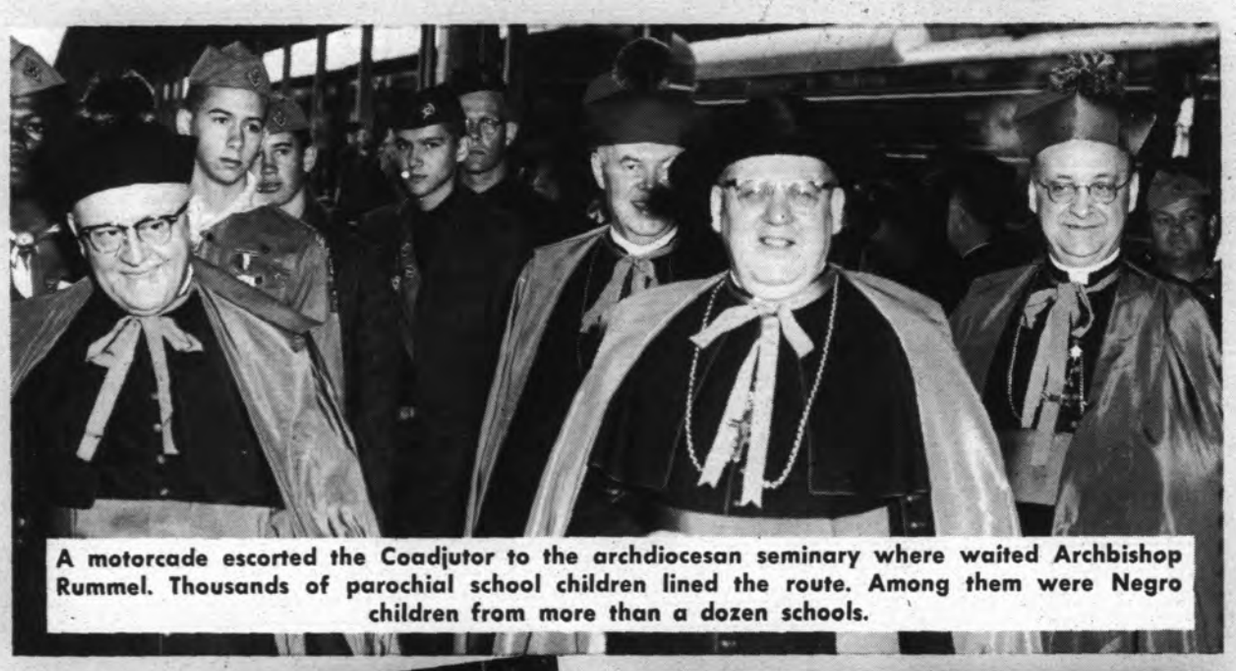
In December 1952 Rome named Father Joseph O. Bowers, S.V.D. Auxiliary Bishop of Accra, Ghana. A few months later Pope Pius XII made him the Ordinary of that Diocese. He was consecrated at Bay Saint Louis April 22, 1953 by Cardinal Spellman of New York. The fledgling institution of Fathers Wendel, Christman and others had given to the Church a Bishop, the first of admitted Negro descent to be consecrated in America. If there has been a climax in the story of the Bay Saint Louis seminary, it came with the Bishop's consecration. An anti-climax, though a day of great rejoicing, was observed on May 26, 1959, the day chosen to observe the silver jubilee of the first priests ordained. Again prelates, priests, religious and lay people came from afar. Bishop Fulton J. Sheen, D.D. preached for the day. The late Peter Cardinal Fumasoni-Biondi wrote from Rome sending congratulations and recalling the early days.

The fact that the 120 American Negro priests living today belong to several dioceses and religious orders might cause one to wonder whether or not the Divine Word Seminary has accomplished its purpose and should cease to exist as a special institution. The present Superior General of the Divine Word Missionaries, Very Reverend John Schuette, S.V.D., made it clear several times on a visit at Bay Saint Louis in October 1959 that the seminary will continue to exist as it is as long as the Divine Word Missionaries still accomplish its special purpose. For more than a decade, however, its student body has been racially integrated.

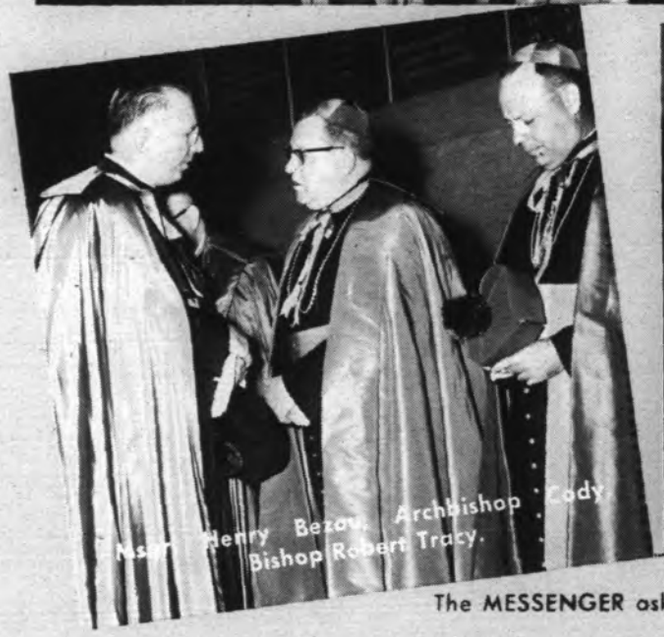
As the seminary continues to grow, its physical changes render it unrecognizable alongside its early image. This new faculty building is the successor to the frame buildings pictured on previous pages wherein the personnel was housed at Greenville and Bay Saint Louis. Through a number of months the Messenger solicited aid from its readers for the erection and furnishings of this building. At its completion and with its use the grateful Divine Word Missionaries plan to inscribe in enduring bronze, as promised, the names of all who donated the sum of $100 or more for the building. The plaque of bronze will serve as a long-time reminder of the generosity of all the many donors.

COADJUTOR ARCHBISHOP CODY A

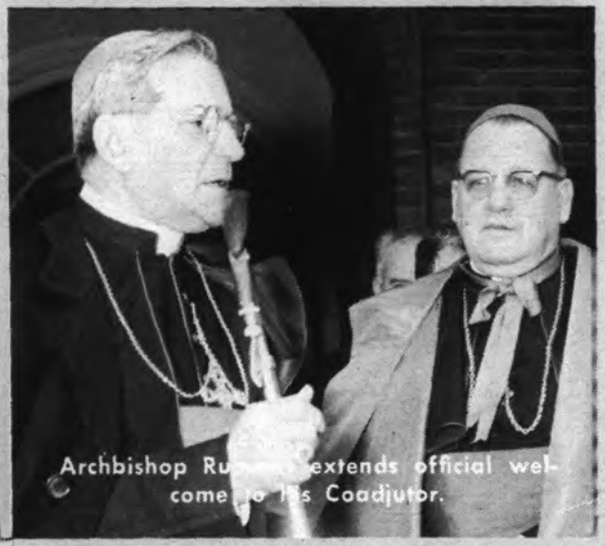
At the train station a large crowd met the new Coadjutor. Many Catholic Negroes were in the crowd.



A motorcade escorted the Coadjutor to the archdiocesan seminary where waited Archbishop Rummel. Thousands of parochial school children lined the route. Among them were Negro children from more than a dozen schools.



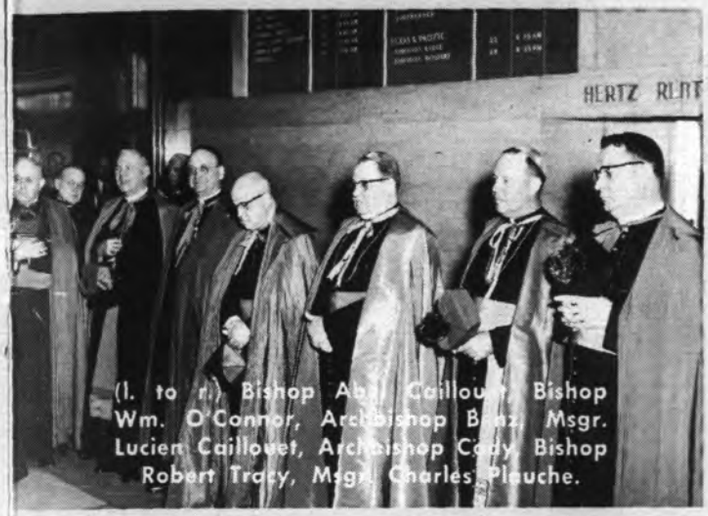
Msgr. Henry Bezou, Archbishop Cody, Bishop Robert Tracy.



Archbishop Rummel extends official welcome to his Coadjutor.

The MESSENGER asks prayers and aid *today* for U.S. Negro Missions

ODY ARRIVES AT NEW ORLEANS



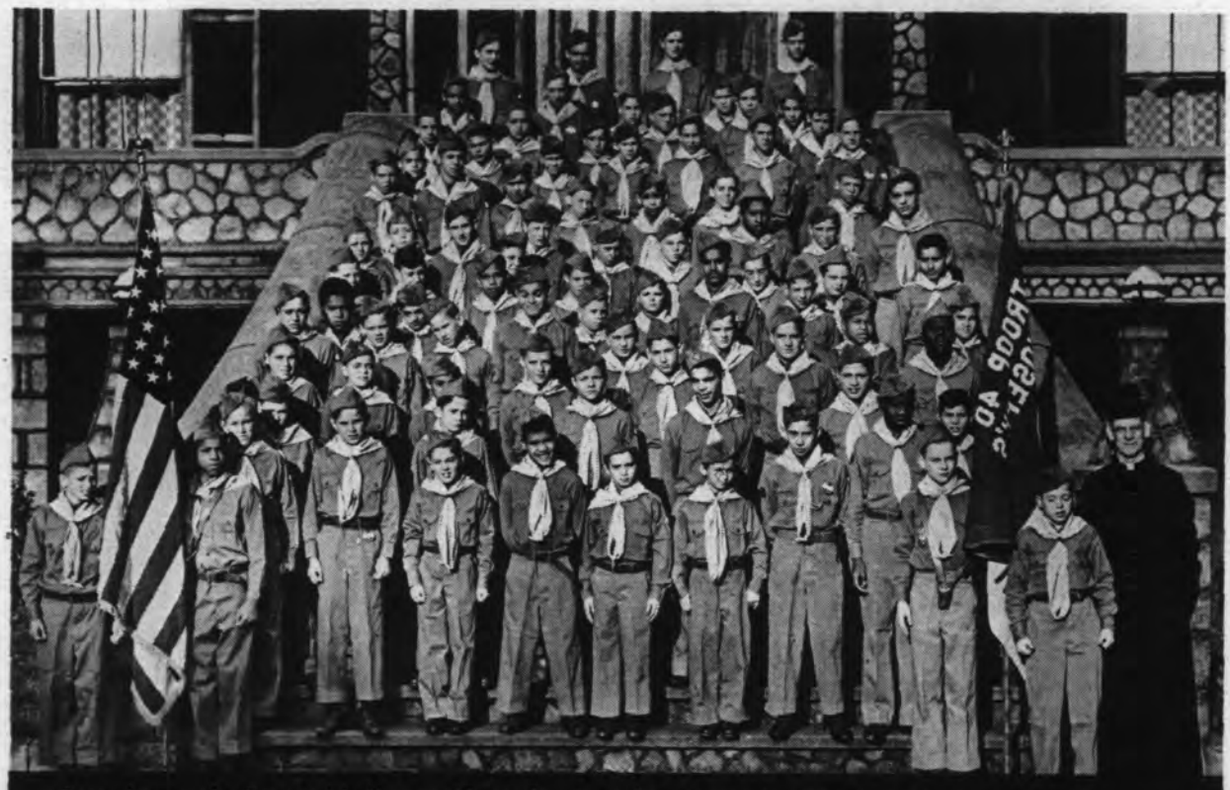
(l. to r.) Bishop Abel Caillouet, Bishop Wm. O'Connor, Archbishop Binz, Msgr. Lucien Caillouet, Archbishop Cody, Bishop Robert Tracy, Msgr. Charles Plauche.

(l. to r.) Coadjutor Archbishop Cody of New Orleans, Archbishop Binz of Dubuque, Bishop Robert Tracy of Baton Rouge, Mayor Victor Shiro of New Orleans.

Coadjutor Archbishop replies to his Archbishop and to the people.

On November 7, 1961 Archbishop John Patrick Cody, America's second youngest archbishop, was formally welcomed to the Archdiocese of New Orleans. He had been appointed by Pope John to transfer to the venerable old archdiocese from Kansas City-St. Joseph Diocese. He will work with Archbishop Rummel in the administration of the work of the Church in the eleven civil parishes forming the New Orleans Archdiocese. He has been appointed to this work with the right to succeed Archbishop Rummel.

A large welcoming committee was formed to meet the Coadjutor at his entry into the city. Among the committee members, which included churchmen and laymen, were prominent Catholic Negroes. Many of the city's Catholic Negroes joined the crowd which gathered at the city's Union Passenger Terminal on a misty, grey morning. Brief messages of welcome were expressed at the Terminal and then was formed a very long motorcade which proceeded along a circuituous route to the archdiocesan seminary where Archbishop Rummel waited to greet his new Coadjutor Archbishop. Along the route the Coadjutor gazed admiringly at the subtropical foliage everywhere to be seen in New Orleans. His gaze caught the long lines of parochial school children who stood along his route cheering his entry among them. He spotted more than 12 groups of Negro children along the way. They represented the more than 12 parochial schools in the city and its nearby environs which enroll Catholic Negroes. From the lips of all these Negro children there ascended prayers for the new Archbishop that day, for their priests and teachers had so instructed them to pray for this man who had been sent by the Pope to care for them and for all the Catholics of the New Orleans Archdiocese one day.



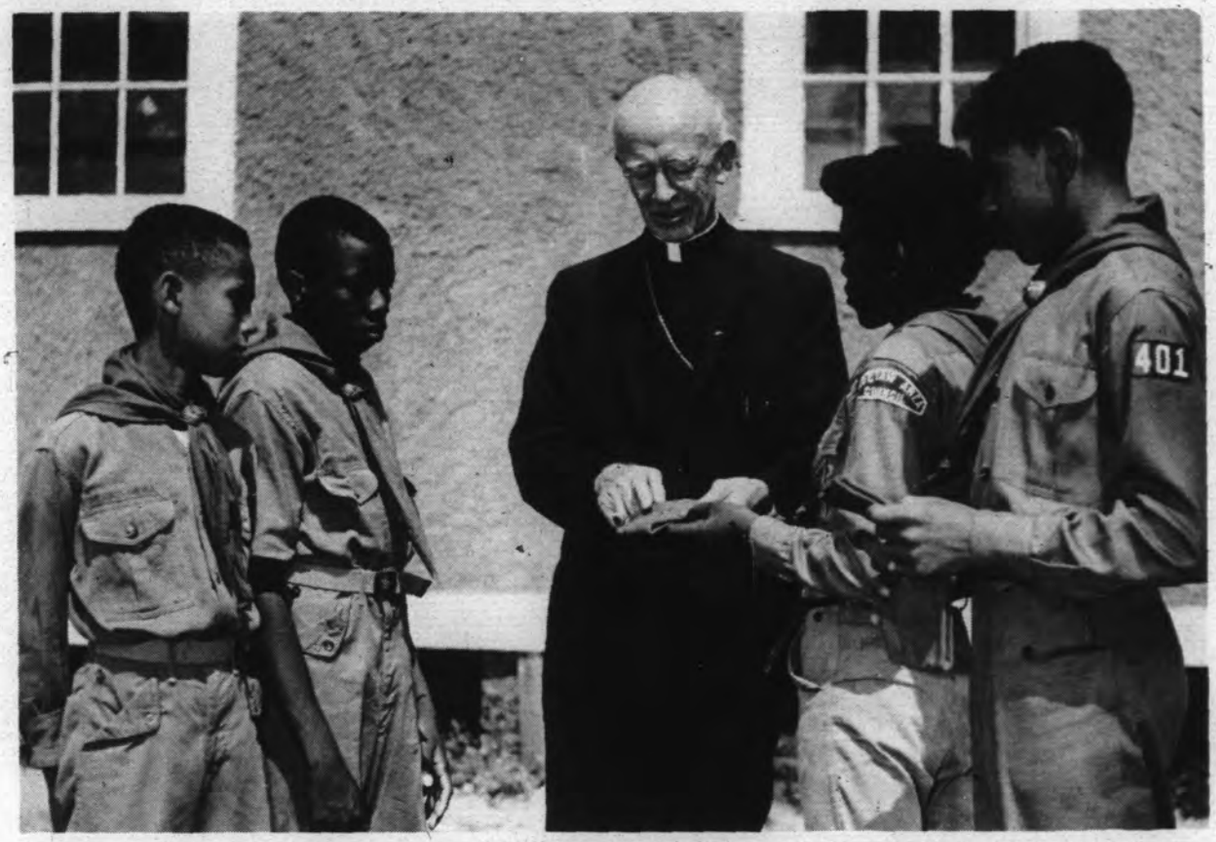
Rev. James A. Best with Troop 40 at St. Joseph's Home in Peekskill, N. Y. some years ago.

CATHOLIC BOY SCOUTS of AMERICA

Shortly after the turn of the century the Boy Scouts of America were organized nationally for the noble purpose of reminding America's youth of obligations to their God, their honor, and their country. Catholic leaders soon realized how easily the Scouting movement could adapt itself to their own long felt need for such a program. They formed among themselves a Catholic Committee on Scouting. Cardinal Hayes of New York was honorary chairman and Bishop Conroy of Ogdensburg was chairman. By 1912 the first Catholic Boy Scout troop was formed at St. Patrick Cathedral in New York City. By the years of World War I there had developed among the Bishops of the U.S. a general desire to build up the number of Catholic Scouts. In 1919 Cardinal Gasparri, Secretary of State at Rome endorsed the movement when visited by Mr. Walter Hook of N.C.W.C. from America. In 1923 the Knights of Columbus adopted Scouting as the official program for Catholic boys in their early teens. A certain Brother Barnabas was engaged to promote the work and by January, 1927 there were nearly 30,000 Catholic boys enrolled in more than 1200 troops attached to Catholic churches and institutions.

In 1931 Bishop Kelley of Oklahoma City succeeded Bishop Conroy as chairman of the Catholic Committee on Scouting. He expanded the Committee membership to include 22 Archbishops and Bishops—one from each ecclesiastical province in the United States — thus assuring a nation-wide Catholic interest in the Scouting program. In 1933 Father Edward Roberts Moore was made National Director of the program, and Mr. Victor Ridder, its Secretary-Treasurer. About 1940 this Catholic Committee on Scouting as described above was altered to its present form. With Most Rev. Bishop Richard O. Gerow of Natchez Diocese as its moderator it was incorporated

(*Continued on Page 26*)

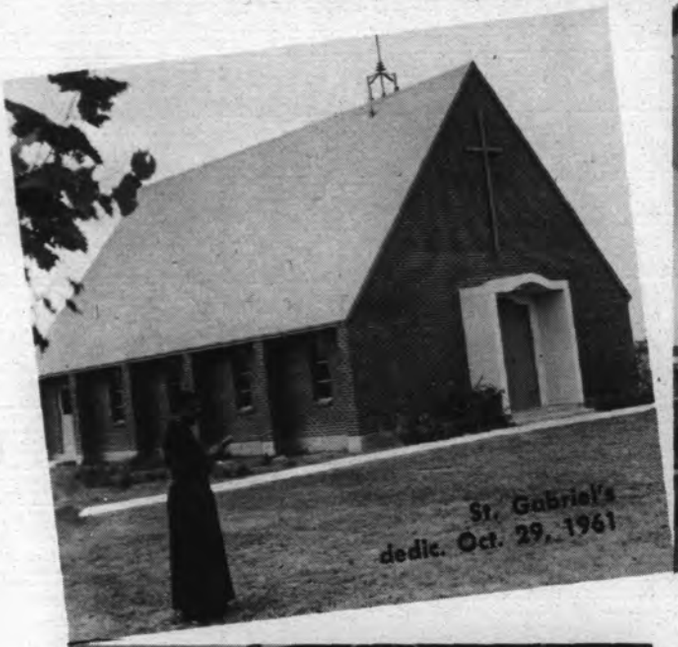


Bishop Richard O. Gerow of the Natchez-Jackson Diocese with Catholic Scouts at Meridian, Miss. For 21 years he headed the Catholic Committee on Scouting until his resignation in November, 1961.

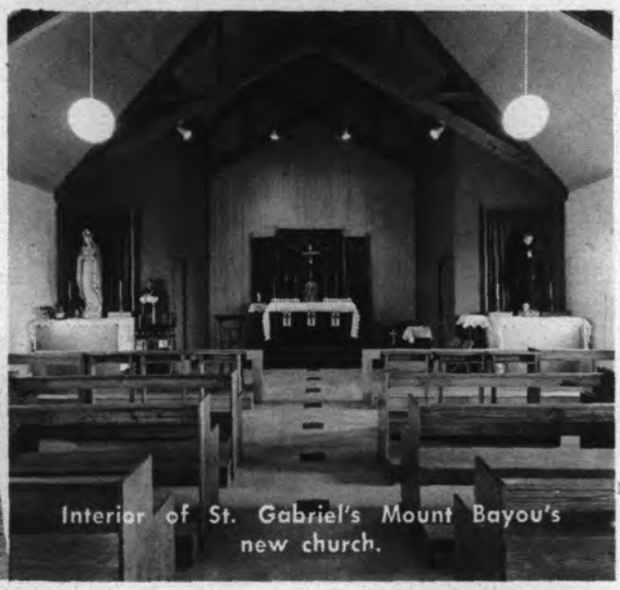
Most Rev. Egidio Vagnozzi, Apostolic Delegate, being received into the Blackfeet Indian Tribe at the Fifth National Jamboree, Boy Scouts of America, Colorado Springs, Colorado, July, 1960.

ALONG THE DIVINE WORD

DEDICATION AND HISTORY AT MOUND BAYOU, MISSISSIPPI

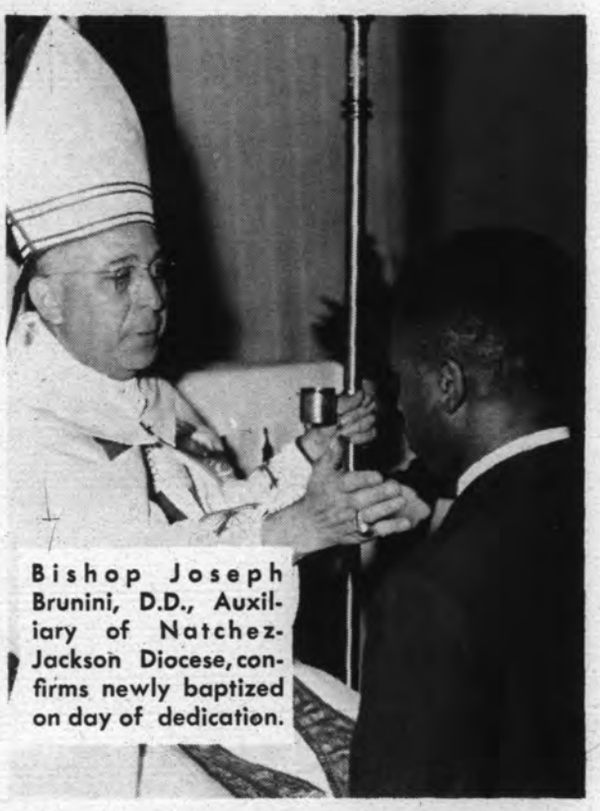


St. Gabriel's dedic. Oct. 29, 1961



Interior of St. Gabriel's Mount Bayou's new church.

Pastor, Rev. Thaddeus Boucree, S.V.D. baptizes new converts, evening before dedication.



Bishop Joseph Brunini, D.D., Auxiliary of Natchez-Jackson Diocese, confirms newly baptized on day of dedication.

PLACE THE NEGRO MISSIONS IN YOUR WILL

Dear Reader: We, Divine Word Missionaries, publishers of *Divine Word Messenger*, and veterans in the Negro Missions in the South, address this request to you: Will you remember our work in the Negro Missions when you make your last Will and Testament? Any amount you bequeath to us for this work, we assure you, will be put to most worthy use. God will bless your interest in His cause. It was He who advised "Lay up to yourselves treasures in heaven . . ." (Matt. VI, 20).

Gratefully,
The Divine Word Missionaries

RD MISSION TRAIL . . .

Monsignor [illegible] Lux of Extension, whose personal effo[illegible] made the new churc[illegible] possible, dedicates [illegible].

Rev. John Bowman, S.V.D. founder of St. Gabriel Mission, preaches sermon.

Bishop Brunini gives Communion at Holy Mass.

by H. Singleton, S.V.D.

AT THE beginning of 1947 the late Monsignor John Hunt of Visitation Church in Detroit, Mich. wanted to help a needy Catholic mission in the South. Most Rev. Richard O. Gerow of the Natchez Diocese remembered Mound Bayou as a possible site to benefit from the Monsignor's gift. Five acres of land previously had been offered there to Rev. Robert O'Leary, S.V.D. for locating a Catholic mission with a school. Monsignor Hunt donated $5,000 to the Bishop for that project.

Father John Bowman, S.V.D. was named on November 19, 1948 to head the projected mission. A year had passed and Bishop Gerow still held the Monsignor's gift in reserve. Meanwhile, the Monsignor promised he would give annual help to the mission as long as he lived. But there was not enough money to begin the work despite the $5,000 grant and the proffer of annual aid. Bishop Gerow observed that about $50,000 was needed. He then earmarked $25,000 from the National Catholic Negro and Indian Mission Fund for the Mound Bayou mission.

In early winter, 1948 Father Bowman set to work planning to raise more funds. He took up residence at Immaculate Conception Church in Clarksdale with Rev. Robert O'Leary, S.V.D., the pastor. By June 27, 1949 he had rented a post office box at

(*Continued on Page 30*)

FORM OF BEQUEST IN WILL

I hereby give, devise, and bequeath to Society of the Divine Word, Southern Province, Bay Saint Louis, Mississippi, the sum of _____ dollars for the uses and purposes of said Province, the same to be its, absolutely and in fee simple. It is my wish that I be remembered in all Masses which may be read for benefactors of said Province.

Six Prominent Catholic

(Continued from Page 11)

staging of George O'Neil's "American Dream" wherein he played the part of Countee Cullen. For a year he taught Art for adult training under the Illinois department of education. Meanwhile he continued to develop his artistic ability under the tutorship of Tadros Geller, a Russian Jew out of the Renaissance. In August, 1935 he came to Xavier University where he completed his academic work and taught laboratory courses in Art. He did graduate work at Ohio University's art division. About 1946 Mr. Rousseve was assigned to a special study of the South's use of its resources. He did research with outstanding men in North Carolina under a Carnegie Foundation grant. For the past 15 years he has been successively instructor, assistant professor, associate professor, and now chairman in the department of Fine Arts at Xavier University. Mr. Rousseve has been a board member of the Urban League for seven years. He was the League's President for two years — the first Negro to hold the office. A testimonial plaque has been awarded him in recognition of his services with the Urban League. When the New Orleans city government requested a Race Relations Committee be founded back in 1950, Mr. Rousseve was appointed its treasurer. When this foundation combined with the Louisiana Commission on Human Relations, he was made its vice-president, then president. He is a charter member of the New Orleans Archdiocese's Catholic Commission on Human Relations. He has served in various faculties with the group including those of board member and chairman. Through several terms he has served as lay board member of the Knights of Peter Claver and has served as Deputy Supreme Knight of the organization. He is a member of the Holy Name Society at Holy Ghost Parish where, also, he receives Holy Communion at least once a week. Mr. Rousseve was named a Papal Knight of St. Gregory in 1954 — one of the first two Negroes so honored. His wife is the former Miss Evelyn Brown of New Orleans. She was the Assistant Registrar at Xavier University at their marriage. Mrs. Rousseve has the special ability to teach remedial reading at the Junior High School level. The Rousseves have six children, two of whom are studying for the priesthood with the Jesuit Fathers' New Orleans Province. A brother of Mr. Rousseve is a Divine Word Missionary priest — one of the first four ordained at the Divine Word Seminary in Bay St. Louis, Miss. A sister is a Holy Family nun. Mr. Rousseve, whose favorite devotions are those honoring St. Jude Thaddeus and Blessed Martin, esteems as a treasure to be clung to the plenary indulgence applicable under usual conditions at hour of death granted him by the Holy Father.

* * *

Mr. Alexander Pierre Tureaud has already been introduced at length to readers of the *Messenger* in the April, 1961 number. There is scarce a Catholic Negro in New Orleans, or in the South, or even in the entire country, more prominent by reason of his accomplishments. He is a member of Corpus Christi Parish in New Orleans. He serves as chief legal Counsel for the NAACP in Louisiana. A host of important and far reaching legal victories for civil rights are his. He is a member of a New Orleans family which traces its Catholicism through generations. His studies in law were made at Howard University in Washington, D.C. They were completed in 1925 and by 1926 he had returned home to set up practice. In 1927 the city's NAACP chapter requested his professional services, and he has handled all its important suits since that year. Some of his victories in the field of civil rights have already had repercussions beyond the State of Louisiana. Mr. Tureaud has been a Knight of Peter Claver for more than a quarter of a century. He greatly aided the organization through its

early difficult years in the 1930's by his keen advice and long hours of dedicated work. This intensely dedicated servant, so esteemed by the nation-wide NAACP, so respected by his professional peers, is yet a humble son of the Catholic Church. On any Sunday and Holyday he will be found kneeling just behind the little ones at the children's mass in Corpus Christi Church. He likes to recite aloud with them the Latin responses to the priest's prayers.

A list of six prominent Catholic Negroes in New Orleans is far from totally inclusive of all such persons in the city. The author's arbitrary selections and the dictates of space limited the selection to so few. However, it must be known that many more than six Catholic Negroes of prominence can be found in New Orleans.

To draw up but a short list of a few such Catholics, some of whom are of long established prominence in the City of New Orleans and others whose future shows high promise: (educators) Mr. Harold Boucree, Professor C. B. Bell, Mr. Alvin Aubry, Miss Iona Berteaux, Mr. Peter Clark, Sr., Professor Richard English, Miss Barbara Guillory; (honorees) Mrs. Ethel Young, Mrs. Varice Henry (3 times denied access to New Orleans candidacy for *Regina Matrum* (Queen of Mothers) Catholic award on a technicality directly posed against her race); (business and career men) Mr. Belmont Haydel, Jr.—florist, Mr. Robert Francois—insurance, Mr. Henry Hayes — retired restauranteur, Mrs. Gertrude Geddes Willis—mortician, Mr. Benjamin Johnson—insurance, Mr. M. A. McDonald—dental supplier, Mr. Thomas Lee—organization administrator; (practitioners) Dr. Clarence Haydel—M.D., Dr. Henry Braden—M.D., Dr. Edgar Dapremont—D.D.S., Dr. Andrew McDonald—D.D.S., Dr. Samuel Felton—D.D.S., Dr. Walter Young, Mr. Ernest Moreale—lawyer, Mr. Norman Francis—lawyer.

Mr. Rousseve

Mr. Tureaud

Boys' and Girls' CORNER

Conducted by A. CORNE

Dear boys and girls,

Greetings and fervent hellos from the sunny South! I hope you feel the joy of this beautiful season. I mean both the season of the year, and the Church's season. There is joy and comfort in seeing Christ, in having received him after so long a wait. There is real satisfaction in spreading abroad the spirit of Christ to the hearts of others. That could be a wonderful practice for us during the first month of the year; you would sort of bless the beginning of the year with the spirit of Christ.

This month I'm going to open my mail bag real wide, and let some of the fine youngsters who write to me speak on these pages. We'll start right now.

Dear A. Corne,

Thank you so much for selecting my entry in your Young Artists' Contest. I was so thrilled when I saw my drawing I almost flipped. I am in seventh grade (first year of junior high!) at All Saints School. My teacher . . . is very sweet and I like her very much. I like school and have been getting good marks. Enclosed are some stamps for your mission (30). God bless you in the missions! Sincerely yours,

Terri Jo Wilson Chicago, Ill.

Dear Terri Jo, many thanks for the stamps and for your thoughts about the missions. I am glad your drawing in the MESSENGER thrilled you.

Dear Father,

My name is Linda Zelazny and my address is Clarks, Nebr. I am 10½ years old . . . I would like to be a pen-pal to Linda Bernard because my name is Linda also. I enclosed a four cent stamp. Then I want to give 10¢ for the missions. Love.

Linda Zelazny Clarks, Nebr.

Well, Linda, you will have quite a job on your hands if you try to write to all the other girls in the U.S. named Linda. But it won't be so bad, if you limit yourself to those who are exactly 10½ years old. God Bless you.

Dear A. Corne,

I am 10 years old. I have been reading the MESSENGER since I was 9. Finally I'm writing to you. I've always wanted to write to you but I always put it off. So finally I buckled down and did. I intend to write occasionally. I'm sending 4 cancelled stamps for the Missions. So will you send to me a picture of Saint Jude. I would appreciate it. God bless you.

Arlene Ann Just New Britain, Conn.

Thank you, Arlene, for those stamps. Four (4) cancelled stamps for the missions may do wonders. If I can come across a picture of St. Jude, you will surely get it.

Dear A. Corne,

. . . The Rosaries are beautiful and I will treasure them always. I pray for orphans and little children that are not as fortunate as I am. I attend Holy Martyrs School in Oreland. The Mercy Nuns teach at our school and I admire them greatly. I will continue to pray for orphans and poor children and peace throughout the world . . . Yours truly,

Betty Abbott Oreland, Pa.

God bless you, Betty, for your goodness. Please, keep up those prayers; the world needs them.

Dear A. Corne,

I have read your wonderful magazine for the past six years, and I thought it was time I wrote. I am 12½ years old and will be 13 on April 25th. I would love to have a girl pen-pal about my age. I have a toy chest at home, which I covered and use as an altar which has many things on it. I guess you would say that my hobby is collecting holy objects . . . May God bless you and help you carry on your work.

Nancy Turk Los Angeles, Calif.

P.S.—Are you going to put my letter in the next issue?

Yes, Nancy, I think I shall put your letter in this issue. Thank you very much for your kind words about our magazine. Thanks, too, for the offering you sent. I hope you got the rosary alright.

Dear Rev. Corne,

I will call you Reverend because I read in your book that you like to be called Reverend so I will call you Reverend. I am nine years old. This is my first letter you and I would like to have a Pen-pal. And some pictures of Saint Elizabeth of Hungary. Here I enclosed

some stamps. Rev. I hope you can use these stamps. I think they are worth something. If not, please, write and tell me. God bless you.

Mary Beth Grace Steubenville, Ohio

Dear Mary Beth, you are right. I like to be called "Reverend." I am still looking for a picture of St. Elizabeth of Hungary. When I come across one, I will remember you. Thanks for the stamps. They are really worth much for the missions.

Dear Father,

Recently I received your letter in the mail and I wished to tell you that soon after the holidays I will send you all of my cancelled stamps. The reason I will send them then is because I get most of my mail and cards then.

Being that I enjoy writing I would again like to ask you if I could ask you for a Pen-pal? I have one pen-pal from you now and I would like now to make another friendship. By the way, I would like to thank you, Father, for the Pen-pal I have now, I have found it so much fun to write to others and get their thoughts and opinions. If you can find someone who would like to write to a 13 year old girl from Pennsylvania, I would be very thankful if you send her name to

Judy Kazmierski Pittsburgh, Pa.

I'll be waiting anxiously for those cancelled stamps, Judy. Thanks a lot.

Dear A. Corne,

I was thinking if you still remember me. I remember I used to ask you a lot of questions and I still remember your answers, except one answer I kind of forgot it. It was when I asked you to help me find a confirmation name. And I remember you gave me St. Theresa the Little Flower and you gave me a little prayer that went with it. I wonder if you remember it, it went like this, "Little Flower at this hour." That is all I remember. If you remember it would you send me the prayer again. I want to know it because that is the name I take for Confirmation.

Suzanne Routhier Derby Line, Vermont

Dear Suzanne,

That little prayer, in honor of a great little Saint, went like this:

Little Flower,
In this hour,
Show your power.

I would be glad if you said it for me every once in awhile.

Dear A. Corne,

I am 9 years old and in the fourth grade of Our Lady of Victory School. My teacher is Sister Mary of the Sisters of Charity. I read your CORNER when the MESSENGER comes and I would like to write to Catherine Cullen of Pomona, Calif. who wanted a pen-pal her age. My mother has been getting the MESSENGER for years. First in Louisiana and now in Virginia.

I received my First Holy Communion last year and was confirmed, too. Our parish isn't very large — there were sixteen in the Communion class. Sincerely

Janice V. Davis Portsmouth, Va.

I have sent Catherine's address to you already, Janice; I hope you have been able to write to her. Tell Sister Mary I said HELLO.

Dear Mr. Corne,

I enclose some stamps for the Foreign Missions. I pray for the Missions. Please, put this in your magazine. Your friend,

Marcia Hohner Broadview, Ill.

Dear Marcia, thanks for the stamps; thanks for the prayers; thanks for the letter that I have put in the magazine.

PEN-PALS HURRAH!

This month we are starting something different; the addresses of those boys and girls who desire pen-pals are put in the CORNER, and you may write directly to them now. This will help to save you time in making new friends. Available pen-pals for this month are:

MELINDA SIASON
1231 Governor Forbes
Sampalac, Manila Philippines.

LAWRENCE DEKKER (age 11)
R.R. # 1, Kent City, Mich.

LINDA PROCHASKA (age 11)
Silver Lake, Kans.

* * *

This closes our CORNER for this month. May you all have a Happy New Year, filled with the best blessings of God. Every month, I remind you to pray for the missions. Now I add this: pray for each other, and don't forget a little prayer for me, too. May God bless and keep all of you. Your good friend,

A. CORNE
Divine Word Seminary of
St. Augustine Bay Saint Louis, Miss.

Bishop Gerow receives special illumined testimonial from the Catholic Committee on Scouting, May 31, 1960.

(*Continued from Page 18*)

as a unit of the Youth Department, N.C.W.C. and the large 22-man committee membership was discontinued. Bishop Duffy of Buffalo, first to head the Youth Department, N.C.W.C. when it was formed about 1940 out of the former Youth Bureau of the N.C.W.C., appointed Bishop Gerow to head the Catholic Committee on Scouting. He headed the program for 21 years until his recent resignation at the November, 1961 meeting of the U. S. Bishops.

When Bishop Duffy, 21 years ago, chose the Bishop of Mississippi to head the Catholic Scouting program he made a logical choice. As a curate in Mobile, Alabama, nearly 30 years before, Father Gerow had organized one of the early Catholic Scout Troops in the country. Throughout his priestly career, and later as a Bishop, he maintained a lively interest in Scouting. He hiked, and camped, and cooked outdoors. He learned the Morse Code for signalling. He learned all about compasses and about tying knots. He knew from actual experience the value of Scouting for reminding a boy of his God, his honor, and his country. When Bishop Gerow became moderator of the Catholic Scouting program there were 4,385 Catholic Scout units (troops, posts, and packs) in the country. At the final year of his administration (by December 31, 1960) these had grown to 12,767 units (Cub Scout Packs, Boy Scout Troops, and Explorer Posts). By the end of 1961 the total units numbered over 13,000. The number of Catholic men and boys in these units is in the neighborhood of 750,000. Among that total is a sizeable but uncounted number of Catholic Negroes. It is impossible to give the exact count of Catholic units (Troops, etc.) with Negro members or all-Negro membership, for national headquarters for the Catholic Committee on Scouting is at National Boy Scouts headquarters in New Brunswick, New Jersey. Mr. Aloysius A. Kirk is the very valuable executive secretary to the Catholic Committee on Scouting. Its indispensable secretary-treasurer, after almost three decades, is still Mr. Victor Ridder.

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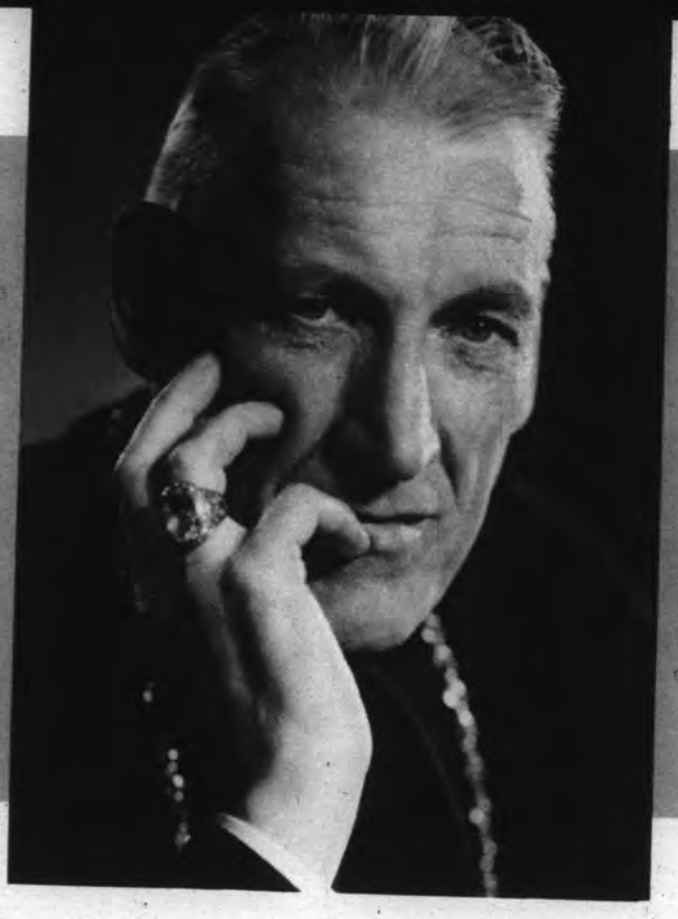
THE MODERN CHALLENGE OF THE MISSIONS



by RICHARD CARDINAL CUSHING

PART II

TWO passages from Pope Pius XII, taken together, express this new vision (of the Age of Missions).

The first is from his Christmas message of 1945.

"The Church," said the Pope, "is the mother of all nations and peoples, no less than of all individuals, and precisely because she is a mother, she does not belong, nor can she belong exclusively to one people or another, or to one people more than another, for she belongs equally to all." Then occurs what Cardinal Agagianian calls "the great passage." Here it is.

"Nowhere is the Church a foreigner," declared Pius XII. "She lives and develops in every country, and every country contributes to her life and development. In former times the life of the Church in her visible aspect, deployed its strength preferably in the countries of Europe, from which it spread like a majestic river to what may be called the periphery of the world. Today, on the contrary, the life of the Church is manifested by an exchange of life and energy between all the members of Christ's Mystical Body on earth."

The second passage is from a talk given in September, 1955.

"The Catholic Church knows that all events take place according to the Will or permission of Divine Providence," the Pope said. "God is truly the Lord of history. We declare that the Church knows her mission penetrates to the very heart of human history."

What's so new and epoch-making about all of this, you may ask? And I will have to reply, it may take a lifetime to uncover even a part of all that's new.

This much, at least, is crystal clear. In marking an end to the old age, the Pope also marked an end to centuries of retreat and restrictions imposed from outside. In committing the Church to the full dimensions of her universality, he also committed her to the offensive. In defining her mission in terms of "an exchange of life and energy," he put both giver and receiver on the same footing: or more precisely —on their knees.

The word, "foreign," in connection with either the mission of the Church or her missions, is now seen as false and misleading. Nowhere is the Church a foreigner, nowhere is she at

home. She belongs to all equally, and all share in the one economy of grace. Nor may Christian lands be thought of as givers only, others as receivers too poor to make a fair return. One is not dealing in handouts. One is not rich, the other a pauper. Their relationship is one of interdependence; and to live a life of grace, *all must exchange*.

Let's put it another way. Have you, heretofore, acted as though you were a Dives of the Faith, these others a Lazarus who lay at your gate, "covered with sores, and longing to be filled with the crumbs that fell from the rich man's table"? And was it "crumbs" you gave? Or did you offer an "exchange" that brought you and some far-away "Lazarus" closer to life everlasting? Think well on it. Your soul, too, is at stake in the exchange.

The Church is not bound by geography; nor is she bound by history.

The second passage from Pius XII proclaims that the Church is the Lord, not the slave or the plaything, of history. Everything that happens, happens for her sake. Everything finds its perfection in her. She will not rest, therefore, until she has penetrated not only past all frontiers, not only to the hearts of people, cultures, institutions, but "to the very heart of human history."

When I was a child, a great Power could veto the election of a Pope. While I was still in the seminary, so dependent was the Church on one great Catholic country, that thousands of her missionaries had to come home to fight for that country in the trenches. And it is not so long ago that a Stalin could ask in mockery: "How many divisions has the Pope?" Count your own divisions, I say to his successors in iniquity: we have the men who, under God, will ride the storms of the age!

The Church equally a mother to all . . . her mission an exchange of life between all . . . a penetration to the very heart of history — such is the Church's concept of her mission in the world today.

It is a great and splendid concept. We lie under command to match it with great action.

Before he died, Pius XII called for "a new ardor for the missions" and for "great legions of apostles similar to those which the Church knew at her dawn." More recently, Pope John XXIII, called a General Council, prayed that it would prove to be "a new Pentecost." Those prayers will be answered, those challenges will be met. From "a new ardor for the missions" shall come the "great legions," and from both shall come "a new Pentecost."

Even already, "great legions" are taking shape around us. Are not the Legion of Mary and the Young Christian Movement "great legions"? Are the Papal Volunteers for Latin America not the nucleus of a "great legion"? Indeed, it may be but a decade before lay missionaries will be in a majority overseas. This is only as it should be. If history is any guide, the "great legions" have always been lay. But the Church needs "great legions" of priests and religious, too. The layman's vocation is, for the most part, to the world. The priest's pertains to the things of God, the sacred. Latin America alone, according to a recent estimate, needs 200,000 priests. It will, indeed, take "a new Pentecost" to supply these. Pray the Lord of the Harvest that there be no long delay between our new vision of our mission — and our response to it.

The challenge is not to find ways to fit in. The challenge is to be willing to fit in. But first, we must fall in love with this new concept of our mission.

The missionaries themselves must accept this challenge. They hold the Key for the future. Having perfected a new approach for the spreading of the gospel throughout the world and establishing the visible Church everywhere the problem is to put it into practice.

(*To be continued*)

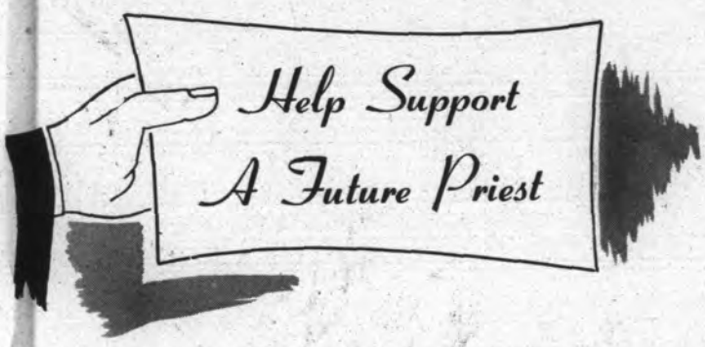
ALONG THE DIVINE WORD MISSION TRAIL

(*Continued from Page 21*)

Mound Bayou and his mail campaign for funds got under way. Just as he began work, word came of Monsignor Hunt's death in May, 1949. Even before the mission got under way its chief single benefactor had died. About this time Father Bowman reported to the Bishop: "I have been going down to Mound Bayou (from Clarksdale) at regular intervals and now it is well known by the people there that I will definitely move there as soon as practical. They have all been very kind to me and Mayor Green has promised me every cooperation." By August, 1949 a site had been surveyed which included the five acres earlier offered and an extra five purchased alongside. In these early months and through years to come, the mission enjoyed the heartfelt cooperation of the late Honorable Benjamin A. Green, Mayor of Mound Bayou. By September, 1949, a combination rectory and chapel (the present convent) was begun. It was dedicated on December 18, 1949 and was named St. Gabriel Mission. The chapel was a room (now divided) on the northwest corner of the building. On Palm Sunday, 1950 Father baptized the first convert. In September that year, he began to lay plans for a school. The sure progress of the mission was aided by $8,000 donated by Mr. Vincent Brummer of Winetka, Illinois. The sum was St. Gabriel's share from the sale of land given by Mr. Brummer. He is a member of the same family which asked Divine Word Missionaries to Mississippi in 1905. Merigold, the missionaries' first location, is but two miles south of Mound Bayou.

Father Harold Perry, S.V.D. was assigned to help Father Bowman from the Fall, 1951 to August, 1952. For a year the two coordinated their efforts to raise funds for a school. Then for another year Father Bowman again labored alone when Father Perry was sent to found a parish at Broussard, Louisiana. A dependable source of help to Father Bowman were the Catholic Negroes of Washington, D.C., his home.

In the Spring, 1953 construction was begun on the school. By Fall Father Bowman wrote: "Since the number of parishioners is not too large, one wing of the school building will be temporarily used as a chapel." Though the number of parishioners was not large, it had grown, in less than four years, from one to more than thirty-five. The congregation was hard pressed for room in the combination rectory-chapel building. St. Gabriel School was dedicated May 2, 1954 and was staffed by three Sisters, Oblates of Providence of Baltimore, Maryland. There were Sisters M. Raymond, Margaretta, and Mary Emily. In August, 1955 Father Bowman was assigned to St. Rose de Lima Parish in Bay Saint Louis, Mississippi. His successor was Father Max Williams, S.V.D. In November, 1956 Father Williams was succeeded by Father John LaBauve, S.V.D. On November 3, 1960 the present pastor, Father Thaddeus Boucree, S.V.D. was named. For six years the parishioners attended Holy Mass in the temporary chapel set up in the school's west wing. In 1958 funds were donated for a permanent church to cost about $20,000 without furnishings. Miss M. Reilly of Chicago gave $10,000 and Rt. Rev. Monsignor Joseph B. Lux of *Extension* gave $5,000 in memory of his brother, Walter Lux. Another $5,000 was given by the Catholic Extension Society in honor of John J. Devine. Work on the new edifice began in January, 1959 and ended in the Spring, 1960. At its dedication, Sunday, October 29, 1961, the members of St. Gabriel Church number 107. A total of 135 persons have been baptized by the four pastors mentioned. The parishioners are grateful for the beautiful new church which is so constructed that it can be enlarged without great difficulty.



Your donation, of whatever size, is added to a Scholarship (Burse). The Scholarship pays for the training and support of a missionary. We have opened Scholarships in honor of the saints pictured here. Give in honor of your favorite saint or devotion. If such is not pictured here, your donation will be applied privately to that which is your favorite. — Divine Word Missionaries.

Give in Honor of a Favorite Saint

Bl. Martin

Bl. Mother

St. Therese

St. Joseph

Dear Father: I wish to offer my prayers and support for the training of worthy young men for the missionary career.

Please accept my donation of $_____

in honor of _____
my favorite saint (devotion) for a Scholarship in your seminary at: (check) Arlington, Calif.; Bay Saint Louis, Mississippi.

My name _____

Address _____

City _____ State _____

(Mail to: Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi.)

MASS INTENTIONS

Gratefully Received

Repeatedly we receive questions about Mass stipends. We are very grateful for your Mass stipends. They are distributed promptly among our missionaries both at home and abroad. As the individual missionaries must fit your requests into their local schedules and conditions, it is not easily possible, regretfully, to arrange for definite dates on which the Masses will be said or sung.

CUSTOMARY OFFERINGS FOR HOLY MASSES
(Vary according to your Diocese regulations)

LOW MASS—one or two dollars. (Offering of two dollars sustains the missionary for a day and may even allow something extra for his mission.)

HIGH MASS—five dollars.

TRIDUUM OF MASSES—five dollars. NOVENA OF MASSES—fifteen dollars. GREGORIAN MASSES (requested customarily for but a single departed soul)—fifty dollars.

. . . . . cut on this line . . . . . .

Dear Father: I am sending the following Mass requests to you. I understand that dates for these cannot be easily arranged.

Kind of Mass? _____

How many? _____

For what intention? _____

Offering? _____

Send Mass intentions (with your name and address) to:

FATHER PROVINCIAL
DIVINE WORD MISSIONARIES
BAY SAINT LOUIS, MISSISSIPPI

A SEMINARY GROWING UP

Divine Word Seminary
Bay Saint Louis, Mississippi

This fall we had to dare an extension to the theology building at our Bay Saint Louis seminary. The modest extension was constructed to fit into our long range plans for growth.

Can you help us meet the cost for the new structure? Whatever you send will help. We thank you for letting us put your donation to such a worthy use.

CUT ON LINE

Dear Father:

This is my donation of $_____ to help meet the cost of the extension to the theology building at the Bay Saint Louis seminary. Please have the young theologians pray for my intentions.

NAME _____

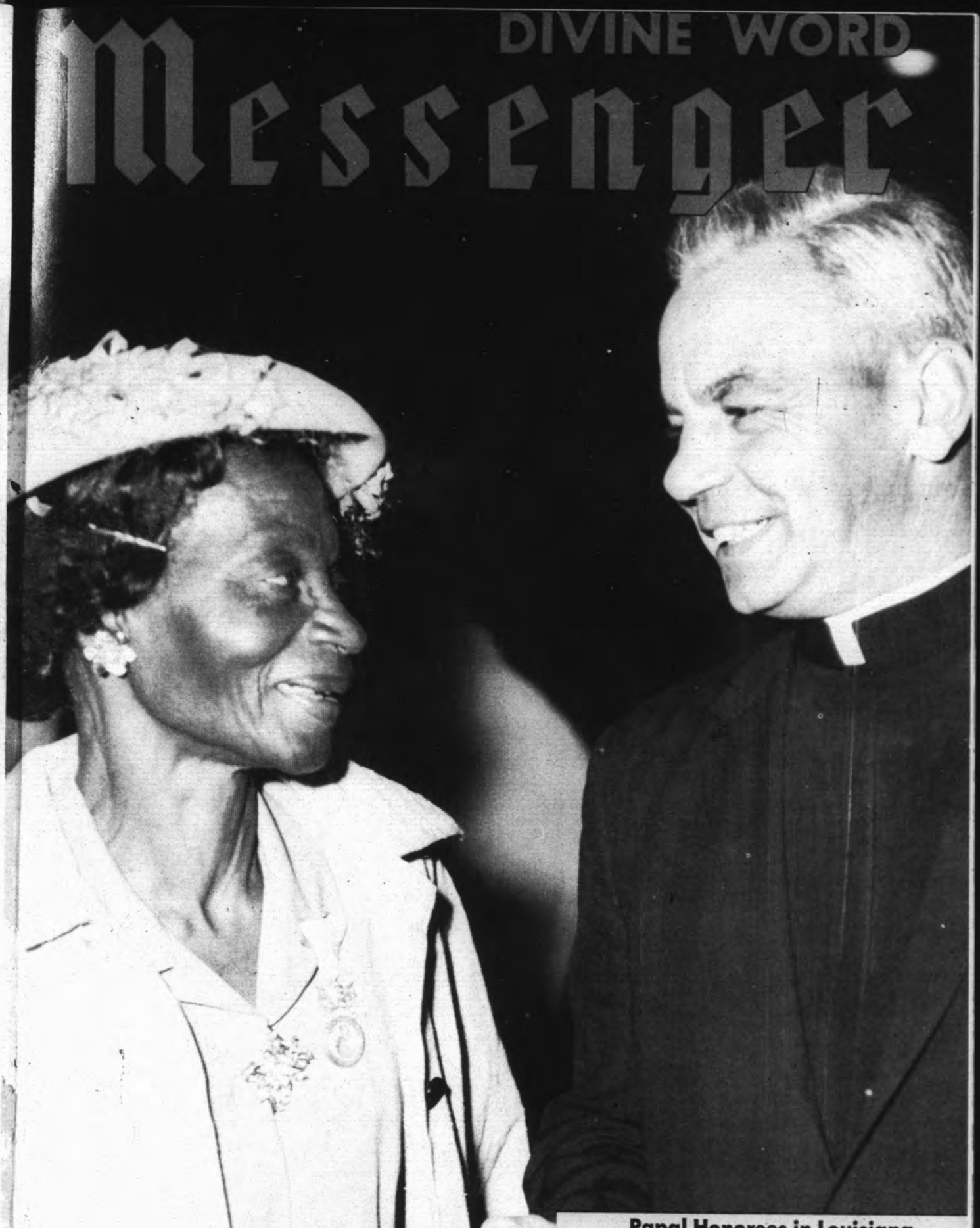
ADDRESS _____

CITY _____ STATE _____

(Send to: Father Provincial, Divine Word Missionaries,
Bay Saint Louis, Mississippi)

DIVINE WORD

Messenger



Papal Honorees in Louisiana

YOUNG NEGRO SCIENTISTS
INTERNATIONAL CCD MEET
THREE PROMINENT CATH. NEGROES of Philadelphia

25¢

February, 1962

Eternal rest grant to them, O Lord!

A highly recommended way to help your dear ones, living and dead, is by ENROLLING them in our MISSION MASS LEAGUE. The benefits: remembrance in 3 special Masses daily; remembrance in all the Masses of our missionary priests; also a remembrance in the Communions, prayers, and good works of our missionary Brothers and aspirants.

Three Popes have approved our MISSION MASS LEAGUE. A colorful certificate is sent with each Perpetual Membership.

Year Membership $1.00; Perpetual Membership $10.00; Perpetual Family Membership $25.00.

Write to: Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi.

CUT ON LINE

Dear Father Provincial: I request .....

..... membership for .....

....., ... living—deceased, (Encircle

correct word) at address .....

..... City .....

Zone..... State .....

MISSION GIFT AGREEMENT

(ANNUITY)

A safe, sensible solution on how to invest for your future and yet now help your Church.

A good investment. It assures good income for life. And by arrangement it helps to train young men to be missionary priests and Brothers.

Investigate the Mission Gift Agreement NOW!

Write to: Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi.

CUT ON LINE

Dear Father Provincial: I have $ ..... at my disposal that I could put into your Mission Gift Agreement. I am ..... years of age. What rate of interest would you pay me for this during the remaining years of my life?

Name .....

Address .....

City ..... Zone .....

State .....

(All information kept confidential.)

Vol. 39 / No. 2 / February, 1962

DIVINE WORD Messenger

BAY SAINT LOUIS, MISSISSIPPI

(Formerly, St. Augustine's Catholic Messenger)

THE DIVINE WORD MESSENGER is published by the Divine Word Missionaries at the headquarters of their southern U. S. province, St. Augustine's Seminary in Bay Saint Louis, Mississippi. The magazine's primary message is about the Catholic Church's progress among the American Negroes, to win sympathy and support for this important apostolate.

THE DIVINE WORD MISSIONARIES are an international missionary order of over 5,000 members, including Bishops, Priests, and Brothers. In 1905 the order began working among the colored people of the southern U. S. Today the order conducts more than 40 parishes and missions in that region. Also, the order early gained a reputation for training colored Priests and Brothers at its Bay Saint Louis seminary. Today candidates of any race may train there.

READERS WILLING TO HELP the Divine Word Missionaries' work, also young men wishing to join the Divine Word Missionaries' ranks should write: Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi.

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Address all correspondence simply: Divine Word Messenger, Bay Saint Louis, Mississippi.

Change of Address? Mail us promptly your OLD address (exactly as printed on mailing label of your Messenger) and your NEW address (with zone number, if any). Allow the usual 5 weeks for change-over.

The cover: Rev. Herbert Schuster, C.S.Sp., pastor of Imm. Heart of Mary Parish at Lake Charles, La., congratulates his parishioner, Mrs. Manuel Washington Scott, on her reception of the *Benemerenti* Medal.

"The Magazine With a Message"

The Message
from Divine Word Missionaries

THE CATHOLIC PRESS AND THE AMERICAN NEGRO

February is annually dedicated by America's Catholics to boost what is known as the "Catholic Press" in this country. It was a Divine Word Missionary, the late Father Francis Markert, S.V.D., who first suggested the idea some years ago.

The "Catholic Press" in North America comprises some 546 newspapers and magazines in the United States and Canada. The combined circulation of these publications is above the 28 million mark. Two Catholic newspapers together print about 3 million copies weekly. They are *The Sunday Visitor* (Huntington, Indiana) and the *Register* (Denver).

The American Negro receives plentiful coverage in the Catholic Press. The coverage is usually sympathetic, often crusading, always fair. It is certain that the "copy" devoted to the American Negro in the Catholic press is far more commendable than that devoted to the Catholic Church in the Negro press. It is a rare issue of the *Register*, e.g., which does not carry several news articles and/or photos of the Negro. These are always news items of a positive tone. The *Register* is the official publication of 34 U. S. dioceses located all over the land, also in the South. One can surmise how widely the *Register* alone is circulating a favorable message about the Negro. But the *Register* is not alone in this effort. Also *The Sunday Visitor, The Boston Pilot, The Los Angeles Tidings, The Chicago New World, The Criterion* of Indianapolis and other publications carry not merely favorable news items on the Negro but even crusading messages.

A particular news item which received wide coverage was the Freedom Rides of the past year. In the *Messenger's* editorial office there is a collection of clippings taken from secular and Catholic publications as the Freedom Rides gained momentum. By-passing the clippings from the secular sources, it is interesting to observe the reactions of Catholic papers to the Freedom Rides. Thirty-nine clippings were made from Catholic publications. Twenty-five of these reflect positive agreement with the Freedom Rides. Especially crusading in tone were the writings of the editor of *The Criterion* (Indianapolis). One clipping reflects an unfortunate indifference. Thirteen of the clippings reflect disagreement to the Rides, but of these 13 clippings, nine were taken from several editions of one paper (from Minnesota). The four remaining clippings were taken from four other papers and reflected not total disagreement in principle but partial disagreement on lesser grounds. But apparently the Minnesota paper totally disagreed in principle with the Rides.

The thirty-nine clippings reflect the opinions and sympathies of a total of 19 Catholic writers. Fourteen of them were definitely committed to the side of the Freedom Riders. Four were inclined to be sympathetic but disagreed in part with the Rides, e.g., on their timing, their effectiveness, etc. One writer managed an unfortunate indifference and one editor maintained an air of total opposition. This latter editor alone of the whole group prefaced the Freedom Rides with the adjective "so-called", a slur that anti-Negro secular news media unfailingly used when referring to the Freedom Rides. The Catholic writers' general sympathy with the Negro's cause in the Freedom Rides, a matter on which the writers had to think for themselves, reflects in a small way the larger sympathy of the Catholic press for the American Negro.

At Dallas' National CCD Congress — Most Rev. Egidio Vagnozzi, Apostolic Delegate to the U. S.; Cardinal McIntyre of Los Angeles; Most Rev. Thomas Gorman of Dallas-Fort Worth, the host prelate; Cardinal Cicognani, Papal Delegate and former Apostolic Delegate to the U. S.

In the book of laws drawn up by the Catholic Church (the so-called Code of Canon Law), for her external government, there is the law or Canon #711,2 which reads, "The Confraternity of Christian Doctrine . . . should be erected in every parish and must become the animating center and the propelling force of religious instruction in the parish itself." By that Code the Confraternity of Christian Doctrine (popularly abbreviated to CCD) is designated as the official parish society for the religious education of children and young people not enrolled in Catholic schools. But the CCD's objectives are even wider than bringing Catechism to Catholic children who attend non-Catholic schools. It aims to bring religious education, via discussion clubs, to adult groups in and out of school. Related to this is its efforts to prepare Catholic couples for marriage via pre-Cana conferences (pre-marital instructions). It fosters the religious education of children by parents in the home. It promotes the winning of non-Catholics to the Catholic faith. It fosters the participation of Catholics in functions of public worship. In America the Confraternity has played an important role in raising the count of Catholic Negroes through its convert winning work. Because it is a parish organization required by church law, it is widely established in America. There is a national director whose office is attached to the National Catholic Welfare Conference in Washington, D. C. His office guides the diocesan directors all over the country. Each diocesan director guides the CCD executive boards in the many parishes within his diocesan area.

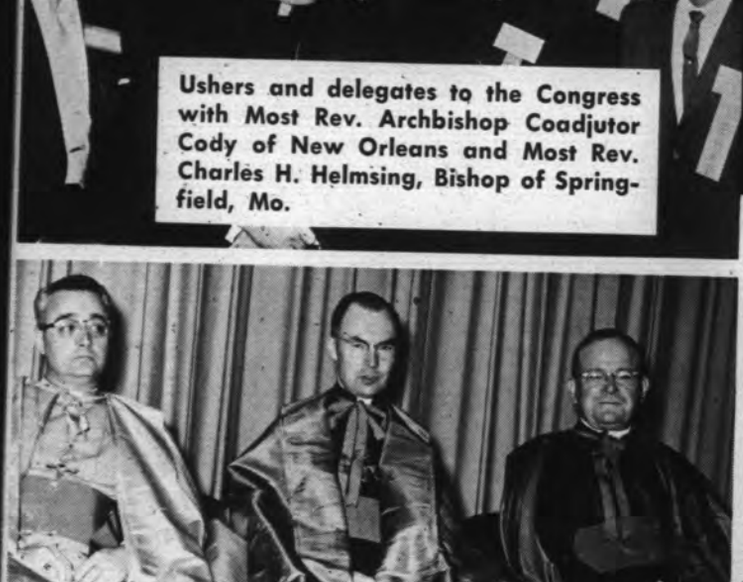
The CCD is a Church-wide Confraternity with an international director in Rome. From November 28 to December 1, 1961 the 11th National CCD Congress and 4th Inter-American CCD Congress was held at Dallas, Texas. It drew Catholic prelates, religious and laymen from afar. Also numerous Catholic Negro laymen attended the 4-day Congress as the photos show.

CCD CONGRESS

Rev. Jos. Schumacher, publicity chairman; Bishop Augustine Danglmayr, Auxiliary of Dallas-Fort Worth, honorary general chairman; Rev. Fred Mosman, general chairman; Very Rev. Msgr. Wm. McCoey. ass't director of national center staff CCD.

Ushers and delegates to the Congress with Most Rev. Archbishop Coadjutor Cody of New Orleans and Most Rev. Charles H. Helmsing, Bishop of Springfield, Mo.

W. B. Glauber, Nat'l Chairman of lay committee at national center; John A. Yelenich, board member of lay committee of nat'l center; John P. Murtagh, board member of lay committee of nat'l center.

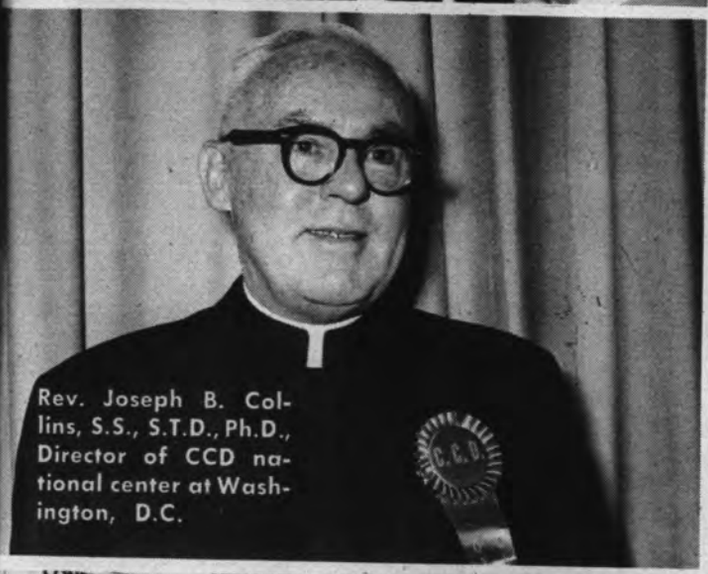


Most Rev. Thomas Manning, O.F.M. of Coroico, Bolivia; Most Rev. Wilfred Emmet Doyle of Nelson, Canada; and Most Rev. Stephen Leven, Aux. Bishop of San Antonio, Tex.

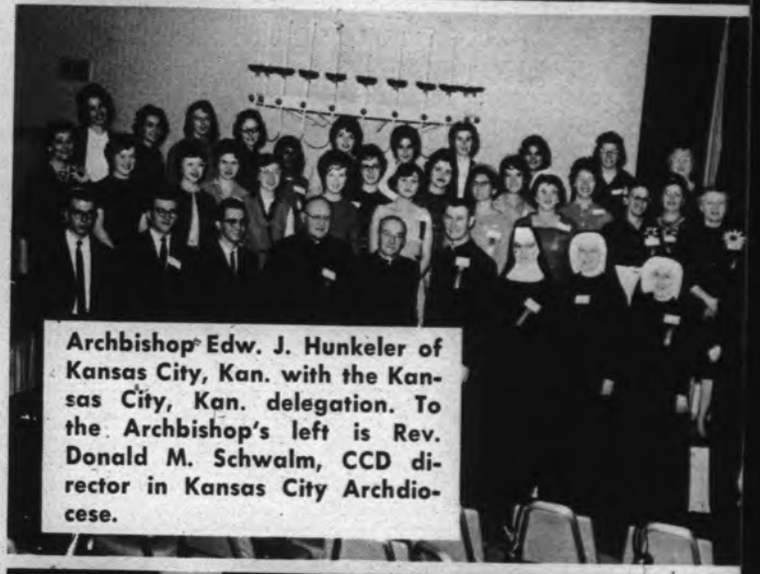
Cardinal Spellman of New York

Cardinal Cicognani at press conference

chair-
mayr,
hon-
Fred
Rev.
or of



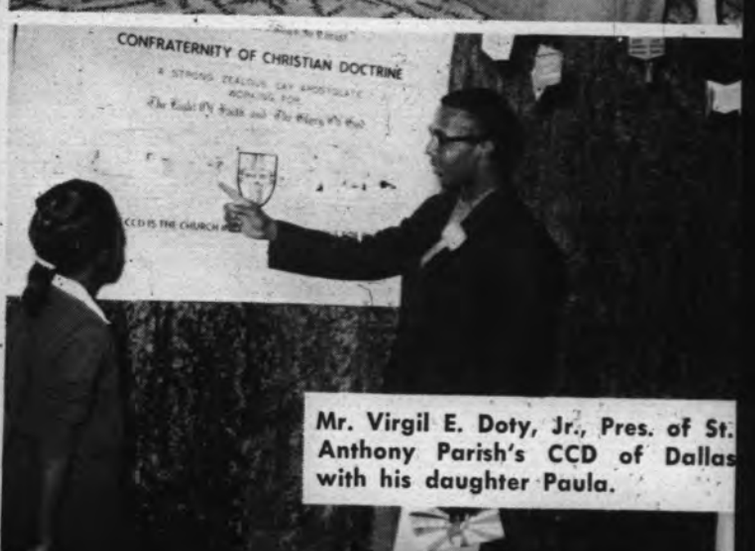
Rev. Joseph B. Collins, S.S., S.T.D., Ph.D., Director of CCD national center at Washington, D.C.



Archbishop Edw. J. Hunkeler of Kansas City, Kan. with the Kansas City, Kan. delegation. To the Archbishop's left is Rev. Donald M. Schwalm, CCD director in Kansas City Archdiocese.

Srs. of Mercy of Holy Cross (Merrill, Wisc.), experts in application of CCD practices in rural Louisiana missions.

Eucharistic Servants of New Orleans (in white) are expert CCD organizers.



Mr. Virgil E. Doty, Jr., Pres. of St. Anthony Parish's CCD of Dallas with his daughter Paula.

by H. SINGLETON, S.V.D.

THREE PROMINENT CATHOLIC NEGROES OF PHILADELPHIA

Attorney Robert Nix

Catholic Negroes in Philadelphia have to reconcile themselves to a life of torment from their fellow Negroes in the City of Brotherly Love. Their numbers are relatively few (conservatively placed at less than 20,000 among a Negro population of 529,240) for there is an average of but one Catholic among every 26 Negroes in the city. A kind of social ostracism is practiced against the Catholics within the Negro groups. It extends from the home parlor to the hiring hall. As a consequence Negroes in Philadelphia have to look long before they make the leap to Catholicism. Baptism usually means submission to a subtle persecution even within one's own family circle, for the Virginia, Georgia, and Carolina Negroes who largely populate Philadelphia have an inherited opposition to Catholics and their Church. It is the "white man's Church" to them and that very concept conjures up animosity. Yet, despite opposition, more than a few Catholic Negroes have risen to prominence in the city. The *Messenger* selects three such persons for review here.

Judge Edward Steven Cox is a city magistrate. He is one of two Negro magistrates in Philadelphia and the youngest of all the city's magistrates. His jurisdiction covers an entire county area wherein he presides over criminal cases. Judge Cox is a cradle Catholic, the son of a Georgetown, Br. Guiana father and a Virginia mother. His early schooling was at St. Peter Claver School in the early grades and at St. Ignatius School. He attended Drexel Institute in Philadelphia to learn drafting. At Temple University he studied Sociology, and he studied Law at Yale. Long before his election as city magistrate on a city-wide vote he had served Philadelphia as a draftsman in the City's Surveying and Planning Department. Then through the years of World War II and after the war he was variously engaged by the State of Pennsylvania and in self-employment. Judge Cox, a regular communicant at Our Lady of Victory Parish, is married to the former Vivian O. Davis of Philadelphia. She is an alumna of the Blessed Sacrament Sisters' Holy Providence School at Cornwells Heights, Pa. They have a son, Steven Richard.

Mr. Robert N. Nix, Jr., attorney, was born and raised in Philadelphia. He was baptized about his sixteenth

Doctor Cornelius Wooding

Judge Edward S. Cox

year at St. Ignatius Church. His early schooling was at Stevens Practice School (one of the nation's early demonstration schools for the progressive method of educating). He attended the city's public high schools. He is an alumnus of Villanova University where he gained the B.A. in Philosophy. At Pennsylvania University he gained the LL.B. in Law. After two years military service he began the practice of law in 1956 in partnership with his father, a former Congressman. Attorney Nix's mother is a Catholic. He is a Holy Name member and a Fourth Degree Knight of Columbus. In 1960 he was a presidential elector from Pennsylvania. He is the deputy attorney general for his state. Mr. Nix is attached to the Pennsylvania Orphan's Court. He is a member of his State's Democratic Committee. Other positions find him on the board of trustees of Chaney University (a state teacher college near Philadelphia); on the board of directors of Big Brothers Association (a national organization of men to help youngsters of all races); a member of United Neighbors (community group occasioned by Philadelphia's redevelopment movement — founded by him and presently advised by him, covering about 10,000 residents); member of the Urban League; member of the NAACP; member of the board of directors of TV Education Committee (advice to better TV education for the entire Delaware Valley). Mr. Nix was a delegate to the 1959 Democratic National Convention. He is chairman of the 44th Ward Democratic Executive Committee. He is the father of three sons, Robert III, Michael, and Anthony.

Dr. Cornelius Green Wooding, M.D., pathologist, is a native of Philadelphia from birth. He was educated at Lincoln University where he gained the B.A. degree. At Temple University he became a Doctor of Medicine. His post graduate studies have been made at Columbia University, Chicago University, Harvard, Princeton, and Montreal Universities. At Princeton he studied under the famed Dr. Pierre Masson. Doctor Wooding's general practice began in 1923. In 1926 he married Mabel B. Miller. From 1934 to 1948 he served as Pathologist at Philadelphia's Douglas Hospital. From 1940 to 1958 he was Coroner's physician. He was co-pathologist at

Mercy-Douglas Hospital in Philadelphia from 1948 to 1954. From 1949 to this date Dr. Wooding has been a staff physician at American Oncologic Hospital in the City. This outstanding physician is a member of at least 8 medical associations and societies. He is listed in the book, *Who's Who in Medicine in U. S., 1961.* Dr. Wooding has authored a medical work that brought about a marked awakening among physicians of the need for laboratory work in their practice. About 1952 he entered the Catholic Church and immediately became convinced that to become a Catholic in Philadelphia a Negro may as well build a new set of friends. He entered the Church on being convinced that Catholics are generally true to the Christian ideal. They go out to the byways for members and refuse to wait until a person has made his mark in the world to invite his membership. He strongly advocates sensible goals in education, i.e., goals consistent with the real possibilities of a student rather than with vague, idealized possibilities. He was appointed by the late Cardinal O'Hara to the McKees Committee of five to screen applicants for the McKees Scholarship. Dr. Wooding now practices Cordiology after recently completing a 1½ years Course at Philadelphia's Hahneman Medical College. He is a regular Communicant at St. Theresa Church. He is a member of the Holy Name Society and is a Fourth Degree Knight of Columbus. He is a man of intensely practical charity with much of it devoted to aiding foreign students. He is anxious about the general welfare of these students in the U. S. He is a benefactor of the foreign missions. Dr. Wooding has personally met with racial bigotry from Catholic medical institutions in Philadelphia. It has not embittered him but has considerably embarrassed him before his Protestant peers. He grieves at the poor image of the Church being afforded to her critics by those institutions stubbornly practicing racial discrimination. Doctor Wooding himself is completely free of un-Christian racial animosity. Also white clients have confidence in the skill of the kindly and experienced medic. Quite a few seek his services.

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MONSIGNOR RALEIGH *of* ALABAMA

On October 1, 1961 the Rt. Rev. Msgr. John J. Raleigh died in Alabama. He was a long-time worker in the Negro missions of that state. Death came after a long illness of terminal cancer. The Monsignor was in the 63rd year of his life and in the 39th year of his priesthood.

Of his 39 years in the priesthood, he spent 24 in unbroken service to the Negroes in Alabama. He came to Alabama after 15 years service in his native Diocese of Albany, N. Y. and in Ireland. In 1937 he went south especially to labor among the Negro people. He joined Father Harold Purcell, founder and then director of the City of St. Jude at Montgomery, Alabama. The "city" is an institution offering religious, education, social and medical facilities to the Negro people. Father Purcell, noted Passionist priest, had opened the "city" at Montgomery in 1934.

After a year with Father Purcell, Monsignor Raleigh went to Pensacola, Florida to carry on the work of Father Charles Hartkoff, a pioneer in the Negro Apostolate, who had been pastor at St. Joseph's in Pensacola for 34 years. St. Joseph's served a Negro congregation. The new pastor spent 14 years at St. Joseph's where he launched "Mary-all Missions" to spread the Faith among the Negroes around Pensacola. "Mary-all" included four small outstations, a maternity hospital, and a clinic. In November, 1952 he succeeded Father Purcell at the City of St. Jude in Montgomery. Through the nine years of his work there he furthered the "city" according to the mind of Father Purcell. He erected a crippled children's hospital there in Father Purcell's memory.

At the funeral mass Bishop Joseph A. Durick, Auxiliary of the Mobile-Birmingham Diocese named the Monsignor one of two "great giants" who served the City of St. Jude. Monsignor Francis Wade, who delivered the sermon, recalled that the priest's talents would have carried him far in the secular business world. Instead, he chose to dedicate his talents to the cause of the Alabama Negro.

Monsignor Raleigh is survived by a sister, Mrs. Leo Forrest of Pelham Manor, N. Y., and by a brother, Joseph Raleigh of Troy, N. Y.

The Divine Word Missionaries pay tribute to his memory with this belated notice, and remembering his devotion to the cause they too serve, ask that God grant him rest.

Send your contributions to Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Miss.

PAPAL HONOREES IN LOUISIANA THE CA

Five Negroes were among the group of Catholics who received papal honors this past fall at the Cathedral in Lafayette, La. And five very deserving recipients were they. To fully narrate the long list of their devoted deeds would require a brochure for each. The *Messenger* is honored to at least highlight their deeds here.

Mrs. Manuel Washington Scott of Immaculate Heart of Mary Parish in Lake Charles, La. has labored about her church parish in countless ways since her conversion from the Baptist Sect in 1937. One of her two daughters is a nun. Mrs. Scott's charities have become legendary in Lake Charles.

Mrs. Scott

Miss Theresa Le Blanc of St. Paul's Parish in Lafayette, La. has continually served as teacher, catechist, and sacristan for at least five churches in southwest Louisiana since 1923.

Miss LeBlanc

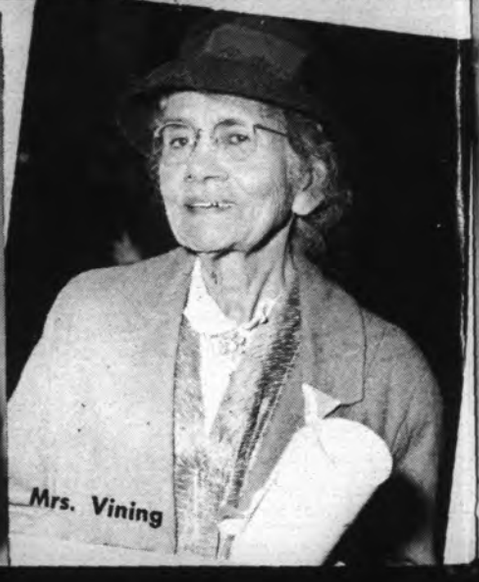
Miss Mary Vivian Murray of Christ the King Parish in Grand Coteau, La. has devoted more than 14 years to her parish school and to her parish CCD program. She graduated from Xavier University at New Orleans in 1947.

Mr. Samuel W. Cooper, Sr. of St. Edward Parish in New Iberia, a druggist, has devoted himself through years to his parish organizations and has given his parish the benefit of his manual toil.

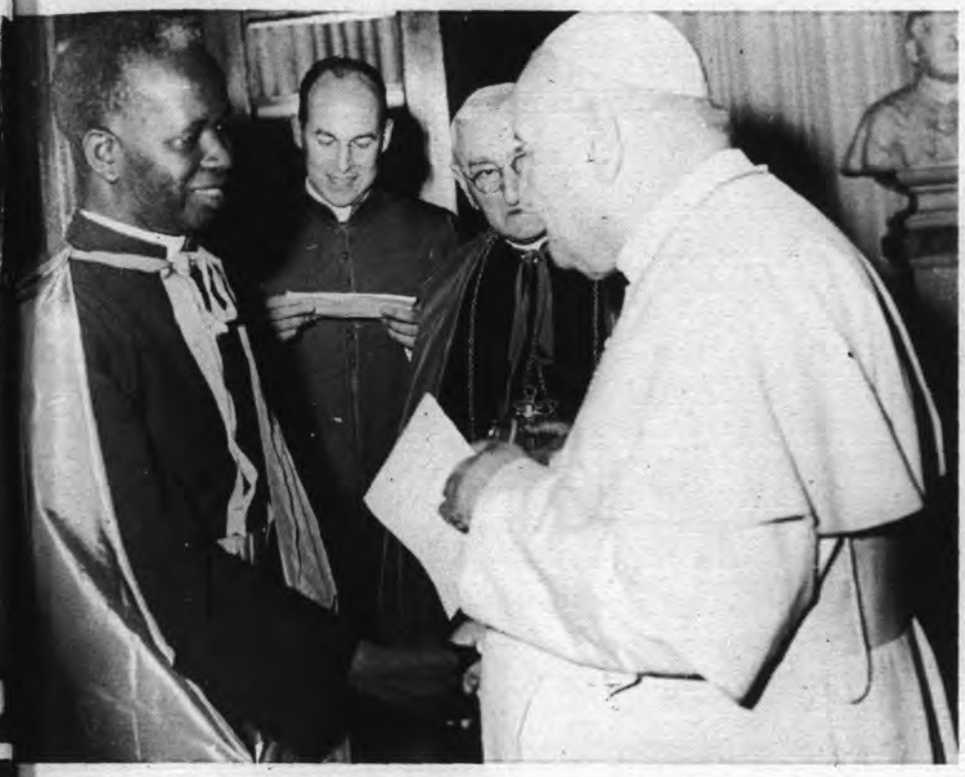
Mrs. Hermina Vining of Immaculate Conception Parish, Verdunville, has taught catechism in her rural community for 50 years. She began the work as a young girl of 18 just a few years after leaving school.

Miss Murray and pastor.

Mr. Cooper


Mrs. Vining

THE CAMEROON'S FIRST LOCAL ARCHBISHOP



Archbishop John Baptiste Zoa, S.T.D. of Yaounde, Federal Republic of Cameroons, Africa.

Consecrated Dec. 21, 1961 by Cardinal Gregory Peter Agagianian at Rome.

World's 8th Negro Archbishop.

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by Rev. Carlos Lewis, S.V.D.

On September 11, 1961, Pope John XXIII appointed Father John Baptiste Zoa, S.T.D., a local secular priest, to the Archbishopric of Yaoundé, Federal Republic of Cameroon, Africa. The appointment of Father Zoa brought to eight the number of living African Archbishops, all named by the present Pope.

The new prelate was born in 1924 at Saa, a village within the territory of the archdiocese he now heads. Both of his parents (Vitus Maga and Crescentia Assanga) are still living. As a boy of eight, he was entrusted by his parents to the care of an uncle, Simeon Zoa, who was a catechist and teacher of a Catholic mission school in the neighborhood of Saa. A few months later Jean Baptiste became a Member of the Catholic Church by baptism. (His parents followed him into the Church eight years later.)

Young Zoa entered St. Joseph's Minor Seminary at Akono, Cameroon, where he pursued his classical studies. He made his Philosophical course at St. Lawrence Regional Seminary in Yaoundé, terminating it in 1947. In the fall of 1947 the young seminarian was sent to Rome for his theology by his Bishop, the Most Reverend René Graffin, C.S.Sp. He enrolled at the Pontifical University "Propaganda Fide." Father Zoa was ordained priest on October 3, 1950 (Holy Year) and received the degree of licentiate in theology at the end of the fourth year of studies, June 1951. From 1951 to 1953 he followed graduate courses in theology at the same university and earned the degree of Doctor of Sacred Theology. (S.T.D.)

Father Zoa returned to his native country in 1953 and served as an assistant pastor in a rural parish for two years. In 1955 he was called by the Archbishop to the city of Yaoundé (then just raised to the rank of an archiepiscopal see) to serve as assistant pastor in the large Sacred Heart parish (18,000 souls). He was also named diocesan director of Catholic Action.

In August 1956 Father Zoa organized a study group for young people under the name *"Nova et Vetera"* (Latin for "the Old and the New").

(Continued on Page 62)

The National Catholic Welfare Conference

PART I

The ornamental stone facade of the headquarters building of the National Catholic Welfare Conference in Washington, D. C. attracts the eye of passers-by and raises many questions from visitors in the nation's capital. They want to know what organization is housed in this imposing structure dominated by a large bronze statue of Christ over the inscription "I am the Light of the World."

The National Catholic Welfare Conference was founded in 1919 as an outgrowth of the National Catholic War Council, which coordinated the welfare activities of the Church during the first world war. The Conference was founded by the Bishops of the United States to promote Christian life in the nation and to further the cause of Christ and His Church throughout the world. Its object has been to unify Catholic works of education, social welfare, citizenship, etc. The Conference is administered by a board composed of ten Archbishops and Bishops, aided by Assistant Bishops, elected each year at the annual meeting of the American Hierarchy. The U. S. Cardinals are ex-officio members of the Board. The Conference cannot dictate Church policy or threaten the autonomy of any diocese. Its authority is only that granted it by the U. S. Bishops; and, any Bishop may choose to align himself or not with it.

Since its founding, the work of the Conference has received repeated Papal commendations and had profoundly influenced the life of the Church throughout the nation. In many countries abroad, also, its influence has been felt. Representatives of the Church have come from far countries to study its setup and workings with a view to copying it.

Originally the N.C.W.C. consisted of six departments: Education, Legal, Social Action, Lay Organizations, Press and the Executive Department. The latter coordinates all the activities of the Conference under the Administrative Board of Bishops. The careful planning of the Bishops who shaped the Conference is evident in the fact that in the course of years only one new department has been added: the Youth Department, established in 1940. The Department of Immigration made the transition from a Bureau in 1954.

The 22 Cardinals, Archbishops and Bishops of the Administrative Board meet twice a year. They discuss problems and map programs. The whole body of Bishops meet once a year. They name committees to supervise special activities, e.g. the Catholic Missions, the Confraternity of Christian Doctrine, the Seminaries, etc. (presently, 14 committees at work).

Of the Conferences' 8 departments, the *Messenger* briefly reviews here the Press Department.

The Press Department has developed the *N.C.W.C. News Service*. It is for Catholic journalism what the Associated Press and other international news-gathering agencies are for secular journalism. Its competence is in every way comparable to the secular agencies. The *News Service* provides about 60,000 words a week on national and international news. It offers a feature service and a picture service illustrating Catholic events of the world. The *News Service* serves the entire Catholic newspaper press in the U. S. and Canada and has subscribing publications in about 58 countries. The Press Department sponsors also Spanish and Portuguese-language news services, under the title *Noticias Catolicas,* which go into every country in Latin America.

NATIONAL CATHOLIC WELFARE CONFERENCE
GENERAL BODY OF BISHOPS

NATIONAL CATHOLIC WELFARE CONFERENCE

GENERAL BODY OF BISHOPS

All Bishops, residential or titular, who serve or have served the Church in the United States, its territories or its possessions

ADMINISTRATIVE BOARD

Administrative Board of NCWC consists of ten Archbishops and Bishops elected by secret ballot at the annual meeting of the Bishops, and all U. S. Cardinals (ex-officio)

EPISCOPAL TREASURER | EPISCOPAL CHAIRMAN | EPISCOPAL CHAIRMAN | EPISCOPAL CHAIRMAN | EPISCOPAL CHAIRMAN | EPISCOPAL CHAIRMAN OF BOARD | EPISCOPAL CHAIRMAN | EPISCOPAL CHAIRMAN | EPISCOPAL CHAIRMAN | EPISCOPAL SECRETARY

GENERAL SECRETARY—COORDINATING EXECUTIVE

EDUCATION

PRESS

NCWC News Service

IMMIGRATION

LAY ORGANIZATIONS

National Council of Catholic Men

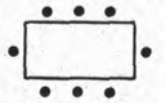
National Council of Catholic Women

National Council of Catholic Nurses

EXECUTIVE

- Business
- Finance
- Information
- UN Affairs
- Latin America
- Foreign Visitors Office

SOCIAL ACTION



Bureau of Health and Hospitals

Family Life Bureau

National Catholic Social Action Congress

LEGAL

YOUTH

National Council of Catholic Youth —Diocesan Section

National Newman Club Federation

National Federation of Catholic College Students

The elected members of the Administrative Board, ex-officio, constitute the Board of Trustees both of Catholic Relief Services—NCWC, and of the National Catholic Community Service and administer the Bishops' Welfare Emergency and Relief Committee.

BISHOPS' WELFARE EMERGENCY AND RELIEF COMMITTEE

CATHOLIC RELIEF SERVICES—NCWC

(The Governing Committee — Catholic Relief Services also functions as the Catholic Committee for Refugees)

NATIONAL CATHOLIC COMMUNITY SERVICE

EPISCOPAL COMMITTEES (Ad hoc)

- AMERICAN BOARD OF CATHOLIC MISSIONS
- COMMITTEE ON THE PROPAGATION OF THE FAITH
- SPECIAL COMMITTEE TO PROMOTE THE POPE'S PEACE PLAN
- COMMITTEE ON NATIONAL OFFICE FOR DECENT LITERATURE
- COMMITTEE FOR THE SPANISH SPEAKING
- EPISCOPAL COMMITTEE FOR MIGRANT WORKERS
- COMMITTEE ON THE CONFRATERNITY OF CHRISTIAN DOCTRINE
- COMMITTEE TO COMPLETE THE SHRINE OF THE IMMACULATE CONCEPTION
- COMMITTEE ON MOTION PICTURES, RADIO AND TELEVISION
- COMMITTEE FOR MONTEZUMA SEMINARY
- COMMITTEE ON THE MEXICAN SEMINARY
- PONTIFICAL COMMITTEE FOR THE NORTH AMERICAN COLLEGE AT ROME
- EPISCOPAL COMMITTEE FOR THE AMERICAN COLLEGE AT LOUVAIN
- LITURGICAL COMMISSION

Schematic diagram of the N.C.W.C. Its Adm. Board, Departments, Committees.

(Courtesy NCWC)

Christ The King Parish
Jackson, Mississippi

The parish school

New cafetorium built by Rev. M. Figaro, pastor.

CHRIST THE KING PARISH was founded at Jackson, Mississippi in the fall, 1945 by Father Peter de Boer, S.V.D. as a further step to bring the Church before the thousands of Negroes in Mississippi's capital city. Holy Ghost Parish, in a distant neighborhood to the north of the city, was then in its 36th year. Father de Boer located the new parish on 10 acres near Jackson State College for Negroes. The now populated area was then but thinly settled. In a year he had begun work on a permanent brick church and completed it in the spring, 1947. His first sizeable group of converts was gained at Christmas, 1948. A permanent brick school was begun in the fall, 1950. It was staffed by the School Sisters of St. Francis School (Milwaukee). Father de Boer remained at Christ the King Parish until the summer, 1957 when he was assigned to work at Los Angeles. He was succeeded by Father Mark Figaro, S.V.D. Recently Father Figaro completed a much needed cafetorium (combination cafeteria-auditorium) for the school. Though the parish has steadily lost members via the Negroes' general exodus out of Mississippi, the members of Christ the King Parish numbered 129 at last count.

THE ATOM AND

Gaye Johnson, a bright, petite, personable senior at Loretto Academy in Chicago was among 300 of the nation's brightest high school science students who attended the National Youth Conference on the Atom held recently in Chicago.

The conference brings together America's most brilliant high school science students for three days of sessions with the country's foremost scientists. The purpose of the conference sponsored by the nation's investor-owned electric utility companies is to present our next generation of scientists with a comprehensive picture of the peaceful promise of the atom.

Students are selected to attend the conference on the basis of competitive examinations, through exhibits at science fairs and the recommendations of their school principals.

Gaye, for example, was chosen after she won second prize in the state for her paper presented to the Illinois Junior Academy of Science. The paper was on her school science project — growth of two strains of penicillin and a demonstration of their effect upon the bacteria in the mouth.

This project also won second prize in the Chicago Science Fair and receiving a citation from the American Society of Bacteriology.

In addition to her work in science which has resulted in Gaye's decision to become a nurse, Gaye is active in church work. She is the secretary of her Sodality, a member of the CYO and takes care of under school age children during Mass.

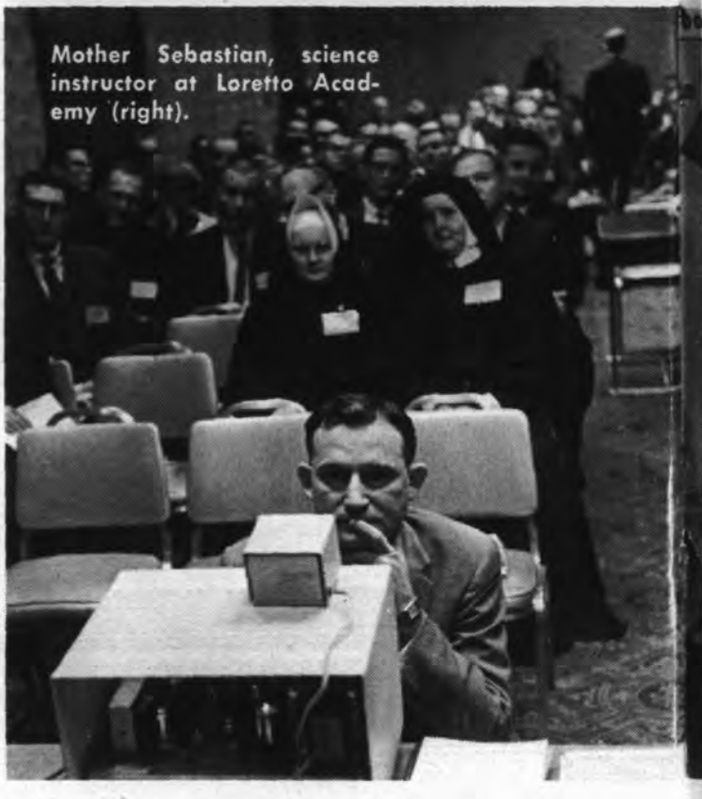
Like many of the students who attended the conference, Gaye believes that her religious studies aid her science interests. How?

In Gaye's words, "By knowing God and all his creatures we should have a yearning to know the 'why' and 'how'."

What do her science and religion have in common?

Gaye Johnson, 17, (center)

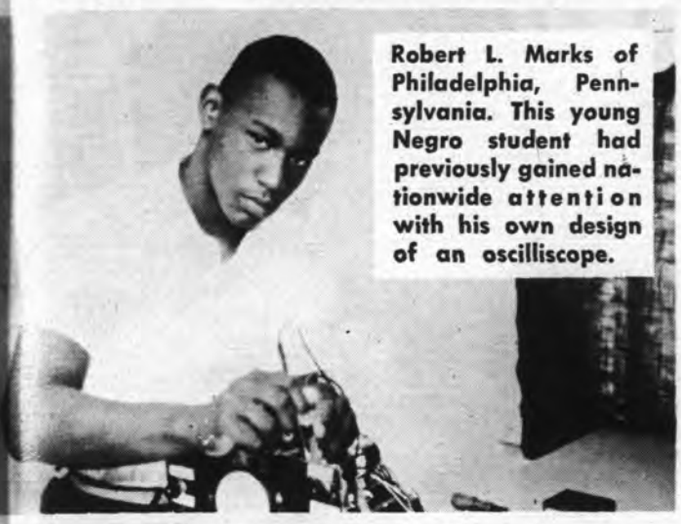
Dr. Hans Bethe one of America's most eminent nuclear scientists.



Mother Sebastian, science instructor at Loretto Academy (right).

ND YOUNG AMERICAN SCIENTISTS

(center)



Robert L. Marks of Philadelphia, Pennsylvania. This young Negro student had previously gained nationwide attention with his own design of an oscilliscope.

merica's
ientists.

Jon Davis Smith of East Orange, New Jersey. Jon designed a binary digital computer, a machine made to add, substract, multiply and divide electronically.

Rosalind Ahner, 17 of Albuquerque, New Mexico, as giant "slave hands" embrace her. Rosalind, a senior at Pius X High School, was selected to attend the conference on the basis of her first prize ribbon in the New Mexico District Science Fair in 1961.

"They both help me to think logically and not to jump to conclusions so rapidly."

During the conference, Gaye went on exciting tours of Chicago's Atom Fair where American industry displayed peaceful products made possible through atomic energy. She also visited the Commonwealth Edison Company's Dresden Nuclear Power Station south of Chicago. This atomic power plant is the largest now in operation in the nation, generating 180,000 kilowatts of energy.

The Museum of Science and Industry and the Atomic Energy Commission's Argonne National Laboratory were other key points Gaye saw during the conference.

In addition, the bright young science student heard lectures by Dr. Glenn T. Seaborg, chairman of the U. S. Atomic Energy Commission and Dr. Hans Bethe, Laboratory for Nuclear Studies, Cornell University. Dr. Bethe was the American scientist who headed the team which evaluated the effect of Russia's most recent series of atomic blasts.

At the conference, Dr. Bethe spoke on the peaceful promise of the atom.

For Gaye and other Catholic students who attended the conference, time was allotted for seminar discussions with famous scientists and added time for discussions among the studrens drawn from a majority of the states of the nation.

For many, it was the first time they had enjoyed a chance to discuss science with others as gifted as they are. For Gaye, the conference was the thrill of a lifetime. It gave her a new awareness of the problems facing the world today.

As a result, Gaye is now giving serious thought to becoming a nurse and then applying her skills overseas helping others.

ions

ALONG THE DIVINE WORD

Father L. Friedel, S.V.D. and newly formed Holy Name group at St. Bartholomew's, Lil' Rock, Ark.

"P.T.O." meet at St. Gabriel in Mound Bayou, Miss.

Father Howard's new rectory at Scott, La.

First Communicants, Holy Ghost, Jackson, Miss.

The new rectory at Greenville, Miss.

PLACE THE NEGRO MISSIONS IN YOUR WILL

Dear Reader: We, Divine Word Missionaries, publishers of *Divine Word Messenger,* and veterans in the Negro Missions in the South, address this request to you: Will you remember our work in the Negro Missions when you make your last Will and Testament? Any amount you bequeath to us for this work, we assure you, will be put to most worthy use. God will bless your interest in His cause. It was He who advised "Lay up to yourselves treasures in heaven . . ." (Matt. VI, 20).

Gratefully,
The Divine Word Missionaries

MISSION TRAIL . . .

by H. SINGLETON, S.V.D.

On July 15, 1961 the new rectory was completed for Bl. Martin de Porres Parish at Scott in southwest Louisiana. Father Clarence Howard, S.V.D., the pastor, had begun it on May 4, 1961. The cost of the unfurnished building was $17,600. Bishop Maurice Schexnayder of the Lafayette Diocese gave financial help while the enthusiastic parishioners busied themselves raising funds. They sold dinners, held barbecues, sold Christmas cards, candy, etc. The sodality and the altar boys did their share. The people steadily contributed to the building fund for the rectory to house their first resident priest. In August, 1961 Father Howard occupied the spacious and comfortable rectory. It is of a brick veneer finish; has central heating by natural gas; contains 2 offices and affords living quarters for two priests and a guest. The parish is located on 6 acres. Father Howard plans a church for the parish to replace the ancient frame structure now in use.

* * *

Father Raymond Guidry wrote from Ghana where he leads a missionary's busy life. Father Ray, of Abbeville, Louisiana, is now in his fifth year in Ghana. He serves there as pastor and as diocesan chancellor.

* * *

Seminarian Edwin Cabey, S.V.D., who left our Bay Saint Louis seminary two years ago to complete his priesthood studies at Rome, was ordained subdeacon on October 29, 1961. He will be ordained a priest later this year.

Father Max Williams, S.V.D. received permission to enter the Cistercian monastery at Okauchee, Wisconsin. He has been active in our Negro Missions since 1941. Our prayers go with him. Father Andrew Masters, S.V.D. went from an assistant pastorship at O. L. of Perpetual Help in Belle Chasse, La. to assume Father Williams' pastorship at St. Joseph Church in Elton, La.

* * *

Grammar school football was introduced to Sacred Heart School at Greenville, Miss. The move is calculated to maintain local interest in the school which is nearing the half-century mark in this northwest Mississippi city. Twenty-two young athletes made the team. They were coached by Mr. Artis Jung who gave his time. Meanwhile at Sacred Heart School Father Wm. Caffrey, S.V.D. organized the Beadniks. This group does not wear beards or read poetry, but promises to say at least one decade of the Rosary each day. Nearly all of the high school enrollment, which is but 50% Catholic, joined the group. The purpose of the Beadniks is to get a love of the Rosary into the students. It is felt that would be one way to win the grace of vocations for the parish. Sacred Heart Parish will gain its second priest this year when Charles Burns, S.V.D. will be ordained at our Bay Saint Louis seminary. It will be the first of our parishes in Mississippi to claim two Negro priests.

FORM OF BEQUEST IN WILL

I hereby give, devise, and bequeath to Society of the Divine Word, Southern Province, Bay Saint Louis, Mississippi, the sum of _____ dollars for the uses and purposes of said Province, the same to be its, absolutely and in fee simple. It is my wish that I be remembered in all Masses which may be read for benefactors of said Province.

The Holy Family

by Rev. E. J. Edwards, S.V.D.

The extraordinary thing about our Lord's life is that so much of it was ordinary. Almost all of it was spent in an ordinary little town, doing the ordinary things, living the ordinary life of an ordinary villager.

Three years He spent in the public eye, electrifying the world with His miracles and teaching. The rest of His life was completely ordinary — thirty years of routine ordinariness. A waste of time? No, not a waste. Wisdom — divine wisdom.

God became man to redeem and restore mankind. For thirty years He labored founding a school wherein mankind might learn to live a new life, the more abundant life, the life of divine grace and Christian perfection — the school of the Christian home. His life at Nazareth is the school He founded, the school we are to attend, the life we are to live, the family life where those in authority bear a likeness to Mary and Joseph, and where the children, obedient to their parents, grow in wisdom and age and grace as did the Child Jesus.

The Holy Spirit wrote the life of our Lord. He doesn't write biography the way men do. Everything the Gospels say has significance. At times, even more significant are the things not said. There is an emphasis that comes from silence. The years of the Holy Family at Nazareth have one incident —the Finding in the Temple—all the rest is compressed by the Holy Spirit into three words—*"erat subditus illus"* —"He was subject to them." (Lk. 2, 51)

Our Lord became man to break the power of evil, to put an end to the tyranny of injustice, to confer priceless gifts on mankind. Providence had assigned thirty-three years for this work of the whole world's redemption and regeneration. With that stupendous task before Him Our Lord chooses to spend thirty years of His life in the obscurity of a humble home, in a round of daily duties, in the fulfillment of the domestic obligations which He owed to Mary and Joseph. It is difficult to conceive a narrower or more humdrum existence. Yet we know this was the highest and most perfect life ever lived. And it was lived in as small a house and as narrow a framework of work and duties as can possibly be the lot of any of us.

At times dissatisfaction and unrest invade us because there seems to be little or no achievement in our lives. Over the years we have planned and worked yet gotten nowhere. We just didn't "get the breaks."

A mistaken viewpoint. If you really want to live a good life, to do much good, there is never a lack of opportunity. Our Lord's example proves that: He lived the most perfect life, He did the most good for others while living an ordinary family life.

There is a great deal of evil and injustice in the world today. You can do something about it. You can help make things better. Right now. In your own heart and in your own home. Make the world better by making better that little spot of the world in which you live. God placed you there. Direct all your energy and enthusiasm towards the little homely duties that are your daily lot. Be better parents to your children, more obedient children to your parents, more charitable neighbors to your fellow-men, more considerate towards each other, more generous and compassionate to the sick, the needy, the poor.

It is easy to dream great dreams of righting the wrongs of the world. But dreams are not deeds. It is hard for us to accept the fact that we better the world by bettering that little section

of the world in which we live. The health of the body depends on the health of its members; and the family is the life-cell of the Church, the nation and human society.

No one knew better the evils and needs that weigh down the world than Our Lord. And no one has ever had a more burning desire or more certain means to remedy them than He. And what means was it that He used? "He was subject to them." He chose to spend most of His time fulfilling the every-day round of duties that make up ordinary family life. He lived the life that every one of us lives. He gave us the example, He gave us the challenge and the joy of being able to share with Him in the saving and sanctification of others by the sanctifying and saving of our own selves.

Three words tell the whole story: "He was subject to them." The Child was subject to Mary and Joseph; they were subject to Him. In the truly Christian family there is always this mutual subjection. The child is subject to the parents for food, clothing, loving care and instruction; the parents are subject to the care and growth of the child, adjusting their time of sleep and recreation, apportioning the hours of their day to the needs of the child. It is a mutual subjection, a mutual dependence, begotten of a mutual love. The acceptance of it brings peace and contentment, joy and a sense of security and fulfillment.

To all of us God gives the chance for becoming holy, for doing much good. You may live in a very small town, in a poor family, and your work be of the most ordinary kind. If lived in union with Our Lord, according to the pattern of His life in the Holy Family, then it is a life of great achievement. Worldlings may think disparagingly: "Can any good come out of Nazareth?" The answer is: Not only can good, great good, come out of a small village, but the Author Himself of all good.

NOVENA to SACRED HEART

February 22 – March 2

Divine Word Missionaries invite you to take part in their monthly Sacred Heart Novena. Daily during the Novena your intentions are remembered at the altar. Send in your intentions with your offering before the first day of the Novena.

Name .....

Address .....

City ..... Zone .....

State .....

Intentions .....

.....

.....

.....

Mail to:

Father Provincial
Divine Word Missionaries
Bay Saint Louis, Mississippi

(Join our 1,000 Lovers of the Sacred Heart. Write to the address above. Monthly devotional letter.)

Boys' and Girls' CORNER

Conducted by A. CORNE

Dear Boys and Girls,

I hope all of you are getting along all right in school now and trying to do your best. You know, with the mid-term examinations behind you, sometimes you might feel like just sitting down and not trying to study your lessons, until the next examinations come along. Well, if you feel that way, just get rid of that feeling and get rid of it right now. One never accomplishes anything without getting up and setting to work. Very often one has to overcome a feeling of laziness, but once he has gotten beyond that, then he can begin to achieve what he has set his heart upon.

Don't forget, too, that this month of February is Catholic Press Month. Do your share to help the Faith by good reading matter. Promote your diocesan paper by getting new subscribers. You could also send your catholic books and papers to the foreign missions once you have read them yourself. In this way, Catholic Press Month would be an Apostolic time for you.

A. CORNE'S MAIL POUCH

When I reach into my mail bag, I may pull out a letter from any part of our great country, and also from other countries. Read some of these that follow.

Dear A. Corne,

When I read your pages for the first time in the November issue, I read about sending stamps to you. I started a little collection of stamps and now I'm sending them to you. I hope to send you more when we get Christmas mail. I'm wondering if you could send me a Miraculous medal, a pair of Rosaries and picture of St. Elizabeth. I would like the picture of St. Elizabeth because she is my patron saint and my middle name is Elizabeth. I go to a Catholic school and I'm very glad of it. I'm ten and I just started going this year. Could you send me a picture of yourself? I hope this isn't asking too much.

Joyce Miranowski
Endicott, N.Y.

Dear Joyce, no, indeed, it isn't asking too much. If I can find the material you requested, you will surely get it. Thanks very much for the stamps. I had a photo of myself, too, but I don't see it around any more. I think somebody took my picture, and never brought it back.

Dear Reverend A. Corne,

I read your November article . . . My name is Helen Palacio. I am 11 years old. I was born in Texas. I pray every day for missions . . . I am sending you a four cent stamp and please answer me soon. Love.

Helen Palacio
Redondo Beach, Calif.

Thank you for your letter, Helen. I hope my answer got to you soon enough. Keep those prayers for the missions coming.

Dear A. Corne,

I have enjoyed reading the BOYS' & GIRLS' CORNER for the last two years. This is the first time I have written to you. I am enclosing some stamps but I don't know if they're the kind you want. . . . I pray for the missions when I can remember. May God keep watch over you.

Natalie Correia
Fall River, Mass.

Thanks for remembering those prayers for the missions *some* times, Natalie. But the missionaries will be tickled pink if you can manage to remember all the time. Your stamps will do some of your good work for you. Thank you for them, too.

Dear Father,

. . . This is the first time I've written (I'm so sorry.) I am 12 years old. I've been reading the BOYS' AND GIRLS' CORNER for two years . . . Could you,

please, send me a Pen-pal in a foreign country if you have one. I am in 7th grade. My birthday is Sept. 20. I will start saying my prayers for the mission and I will start saving cancelled stamps.

Catherine Blanchard
Houma, La.

Sometimes, we getter letters from foreign boys and girls, Catherine, so keep your eye on the lists in this CORNER. I hope the missions will benefit from those prayers.

Dear Mr. A. Corne:

Here are a few stamps, which our club hopes the missions can use. We are a small group of boys, ages 8 through 12 who enjoy collecting stamps. Our club is open to serious girl collectors. Junior stamp collectors may join from anywhere in the world. Qualifications — 8 through 12 years old. Albums are issued by the club, so are monthly stamps. Dues are 25¢ a month. Candy from Mrs. Leland's Kitchens has been sold to make this club possible. If boys and girls are interested, full information will be supplied on request. . . Your questions will be welcome too.

Junior Stamp Club
560 St. Ann's Ave. Top Floor
Bronx 55, N.Y.

Dear Junior Stamp Club members, —here's hoping that your very interesting little organization continues to grow and grow with many friends the wide world over.

Dear A. Corne,

Enclosed are—altogether 121 stamps. I hope they help orphans and the poor people . . . I wondered if you could contact Sandra Kinderman of Australia . . . also Bonnie Everette of Calif. and Paulette Tejada of Hawaii . . . Would you liket to hear a poem I made up? It is called "Only One Mother."

Only one Mother the whole world around,
Only one Mother have we found.
Only one Mother who put us to bed,
Only one Mother who gave us our head.
Only one Mother that taught us to learn,
The only Mother that was concerned.

Betty Abbott
Oreland, Pa.

Betty, I think I have to thank you for an unusual poem. I hope that you continue to practice the writing of poetry. It may become a real pleasure some day.

Dear Mr. Corne,

Thank you for choosing my drawing as one of the winners . . . I have no stamps now, but when I get some I will send them to you. Enclosed is 20 cents to help the missions.

Nancy Brennan
Watervliet, N.Y.

Nancy, I hope you do everything for the rest of your life as nicely as your drawing was done. Thanks for the prayers and donations for the missions.

Dear A. Corne,

I am a boy of 13 and I am in the eighth grade . . . I am a catholic, and I go to Sacred Heart Parish in Loretto. I will pray for the missions every day. May God bless you and keep you.

Arthur Hollman
Loretto, Tenn.

I shall put your name in the pen-pal list, Paul; then, you may get any pen-pals who desire to write.

PEN-PALS HURRAH!

Here are two new youngsters whom you may write to as pen-pals if you so wish.

ARTHUR HOLLMAN (age 13)
Rt. 1, Box 269
Loretto, Tenn.

JOE HOLLMAN (age 15)
Rt. 1, Box 269
Loretto, Tenn.

A big HELLO to all my friends. Make up your mind to say a little prayer every day to help the missions, or to do something daily to help the missions. Thus you will be taking part in the great work of the Church that goes on to the end of time. May God bless and keep all of you. Your good friend,

A. CORNE
Divine Word Seminary
of St. Augustine
Bay Saint Louis, Miss.

PEACE CORPS

by ROBERT SARGENT SHRIVER, JR., *Director*

The philosophy of the United States Peace Corps is *Service*. Its basic purpose is to help the world's newly developing nations in their struggle against hunger, disease, poverty, and illiteracy.

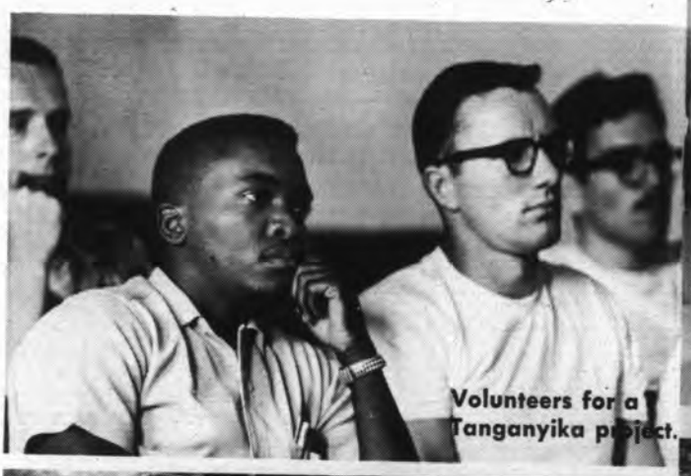
By sending dedicated Americans abroad to fill urgent requests for skilled workers, three distinct purposes are served. First, critically needed jobs get done. Second, the people of these countries have a chance to see, talk to, work with and exchange ideas with typical Americans. Third, Americans serving in the Peace Corps have a chance to live and work with people of different cultures, heritages, and traditions. When they return to the United States, these Americans will bring with them an understanding of the problems and needs of other people — an understanding they will have gained in a first-hand way.

Peace Corps service is open to all qualified Americans, without regard to race, creed, or religion. If a person is an American citizen of good mental and physical health, over 18 years of age, and can do a needed job, he or she is eligible.

Peace Corps Volunteers cross the spectrum of American life: truck drivers, bricklayers, farmers, teachers, businessmen, professors, nurses, doctors, lawyers, carpenters, engineers, and technicians — from the North, South, East, and West.

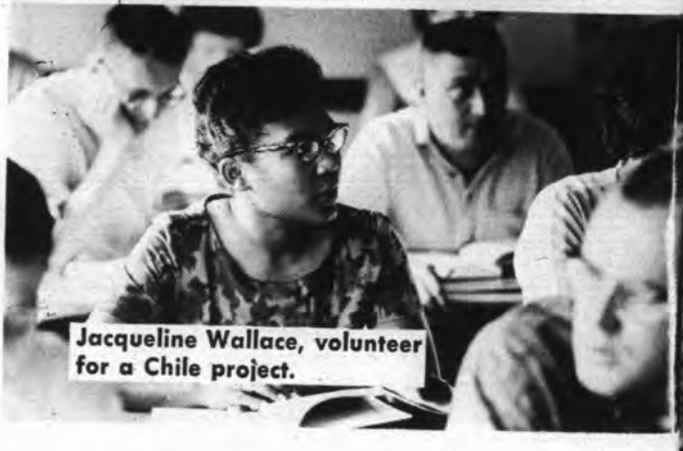
Can they meet the challenge of a revolutionary world? I am convinced that they can. I have just returned from visiting our Volunteers at work in South America. They are winning the hearts and confidence of the people with whom they are working. They are, moreover, becoming recognized for what they are — free men and women who volunteered because they want to serve.

If you would like further information about the Peace Corps, and its work overseas, write to the Peace Corps, Washington 25, D. C.—Ed.



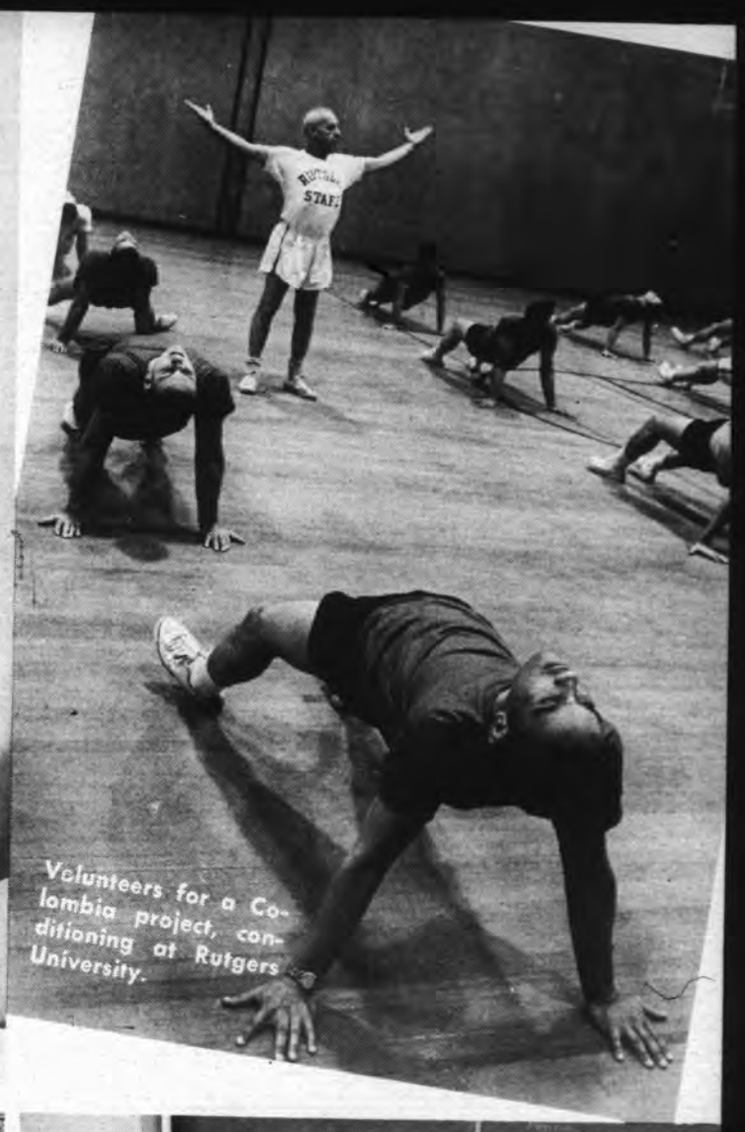
Volunteers for a Tanganyika project.

Volunteers for a Sierra Leone project.



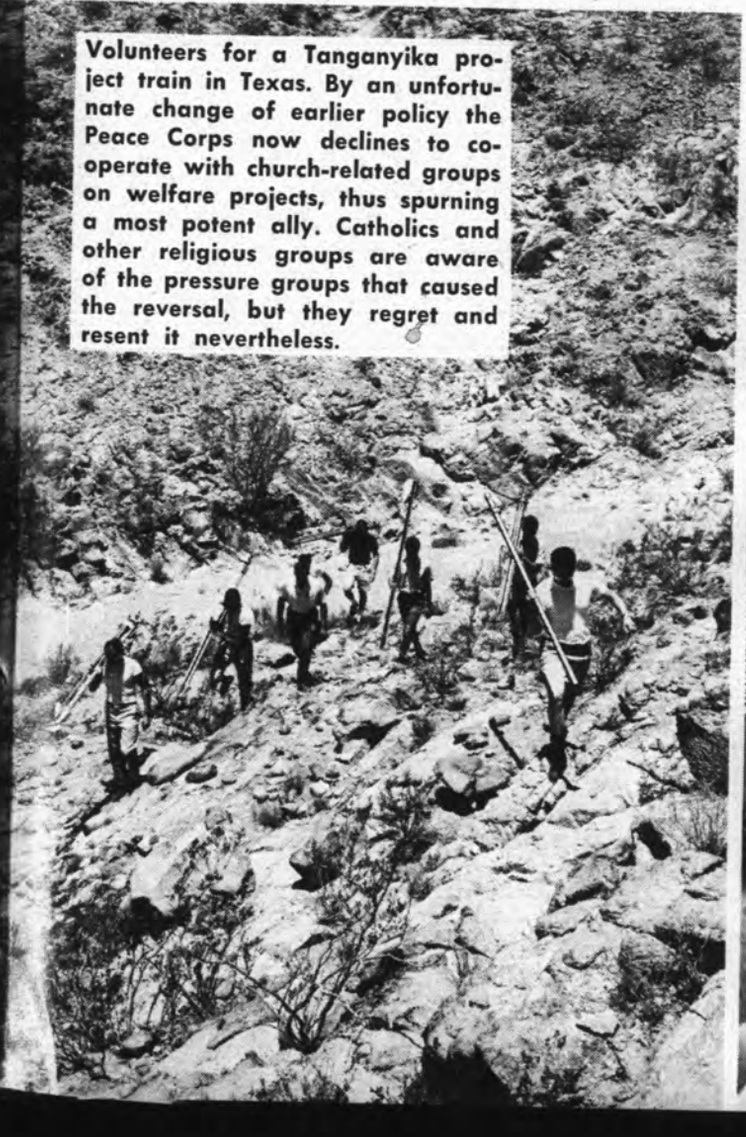
Jacqueline Wallace, volunteer for a Chile project.

Mr. Rafer Johnson, Special Recruiting Officer for Peace Corps, Olympic Decathlon Champion



Volunteers for a Colombia project, conditioning at Rutgers University.

Volunteers for a Tanganyika project train in Texas. By an unfortunate change of earlier policy the Peace Corps now declines to cooperate with church-related groups on welfare projects, thus spurning a most potent ally. Catholics and other religious groups are aware of the pressure groups that caused the reversal, but they regret and resent it nevertheless.

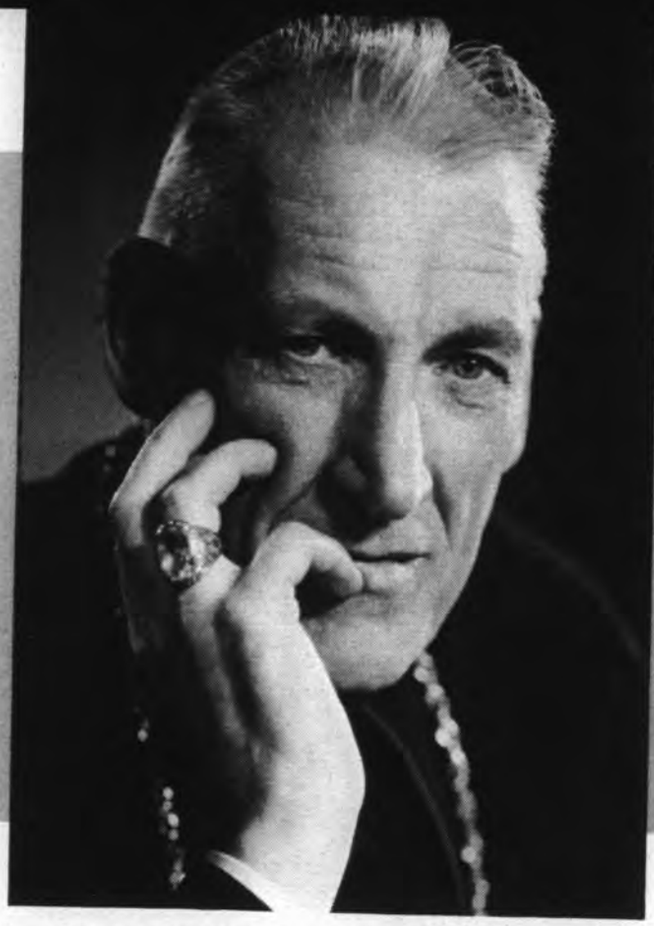


Miss Ophelia DeLaine, now in Ghana, instructs other volunteers for a project in Ghana.

THE MODERN CHALLENGE OF THE MISSIONS

—

PART III



by
RICHARD CARDINAL CUSHING

MEANS and organization follow ideas and plans, and together they add up to a program. Over a period, the Catholics of America will supply the means and the manpower; the missionaries themselves, however, with the hierarchy, must supply the organization.

Here, I would like to offer a challenge. Call it, if you will, the challenge of an old missionary to the young missionaries of the new age. I will be pardoned, I'm sure, if — standing on my titles to fellowship — I speak as a fellow missionary.

We have in America today a couple of hundred societies and communities who send and sustain missions overseas. The Church glories in this rich variety of effort, but she must also secure an army-like cooperation in the battle for souls.

My first suggestion, therefore, is:

Revitalize whatever we have as national organizations of missionaries, so that they will be productive of large-scale cooperative action.

Further, within the mission movement, several vital activities concern all. They have to do, for the most part, with either interpreting the state of the missions or fostering an ardor for them. They have to do, also, with the actual meshing of effort and the wise pooling of knowledge gained from experience. For all of this, a team of specialists — working shoulder to shoulder, rubbing minds day in day out — is required. We do not, regretably, have such a team at the heart of the mission cause in the United States.

My second suggestion therefore is:

Let the mission societies come together and establish a committee charged with the duty of planning a Mission Center, or Institute, that will serve the mission cause at home and overseas.

This Center should, I suppose, be centrally located. But if a better and more central place cannot be found it will be entirely welcome to locate it in the Archdiocese of Boston, if the missionaries so desire. I will be happy to give it a start. But Boston is not centrally located. When and if it becomes a reality, I would suggest that it be called the *Ecumenical Mission Institute,* in honor of the coming Ecumenical Council, and that Pontifical status be sought.

Thirdly, task-forces have become the order of the day. America has its Peace Corps, Germany its Penance Corps, the Church its Papal Volunteers — to mention just a few. They are, you will note, all lay groups.

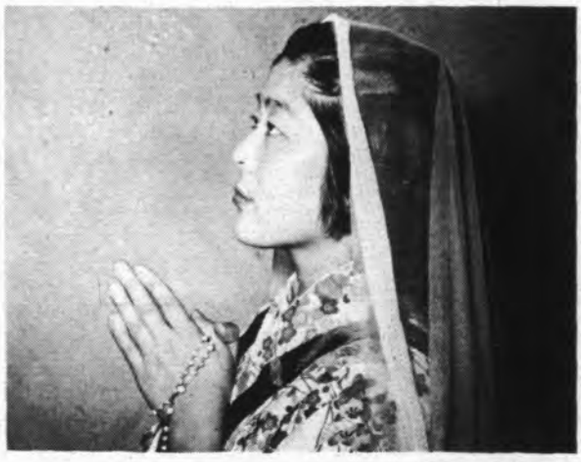
When shall we have task-forces of clergy or of Sisters, apart from strictly society task-forces? And when shall we have task-forces "prepared for the most diverse and therefore more difficult ministries" of Catholic higher education, Catholic Action, and the Catholic Press — as Pius XII pleaded for in Fidei Donum? If you think that this is impractical, allow me to add that three years ago I founded the Pious Society of St. James the Apostle for recruiting a task-force of diocesan priests for Latin America. More than 200 priests in the United States, Ireland and other English-speaking countries volunteered. To the present time more than one fourth received the necessary approbation of their bishops. And while writing this article, five more priests have come from afar to join this apostolate; two from Ireland, the other three from San Diego, Alaska and Mobile.

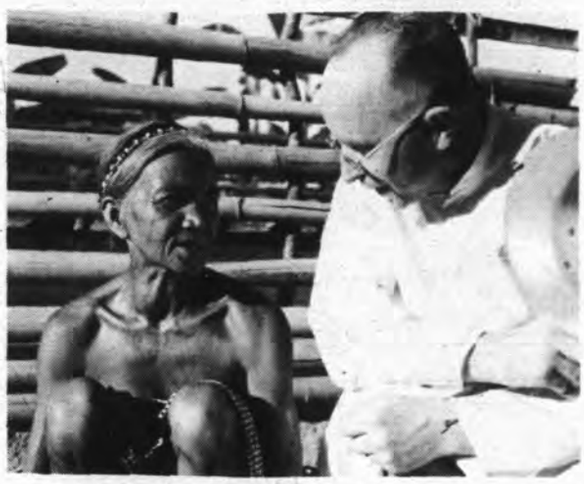
"Such apostles cannot be improvised," warned His Holiness, and they are badly needed on every side. The proposed Mission Institute could well be the agency to organize such cooperative groupings and to ensure they do not fail for lack of trained personnel. It could also serve as a source of information to communities seeking mission opportunities in unfamiliar areas.

Finally, I propose that a study be made of the logistics of mission support.

The situation tends to be chaotic, and the whole machinery of mission support needs, I feel, a thorough examination. Missionaries say, and I agree, that apart from Pontifical Mission-Aid Societies which do not come within the scope of this article, not a few of the Mission Plans operate to restrict, rather than to help, the flow of funds and vocations. Too often, the burden of the mission falls, disproportionately on the more active dioceses. At all events — once we accept the fact that the missions represent "an exchange of life and energy" for the *entire* Church — we must, if we are realists, take pains to keep the pipelines of this exchange open on our side.

(*To be continued*)





Cameroon's

FIRST LOCAL ARCHBISHOP

(Continued from Page 45)

Its aim is to preserve all the good traits of the local African culture in an harmonious blend with the truths of Christianity as well as to promote education among the masses. The youths, all students, engaged in discussion on biblical, political, and socio-economic questions. On December 1, 1960, the study group called a public meeting and organized the *"Nova et Vetera People's University."* The aim of this institution is to reduce illiteracy, improve the educational standard of the working masses, and to provide helpful information for the people in the fields of sociology, economics, civics and technology. The professors all give their services free and all conscientious citizens are invited to cooperate in the endeavor. A number of non-Catholics are on the faculty. It is interesting to note that article eight of the "Basic Principles" reads: "The courses are free and open to all without any racial, philosophical or religious discrimination." At present about 1400 students attend the classes which are all held in the evening hours under the guidance of 84 professors. Classes are conducted in three Centers conveniently-located in the City of Yaoundé. Elementary and high school courses are taught besides special courses in accounting, commerce, law and economics. The study group publishes a monthly mimeographed bulletin entitled *"Nova et Vetera"* of which Father Zoa was editor up until the time of his nomination as Archbishop. The bulletin usually contains articles written (in both a scholarly as well as popular style) on the Bible, politics, economics, agriculture, local Cameroon customs, etc. Many articles are devoted to an explanation of better techniques in local farming.

Father Zoa is the author of three small booklets (written in French) on the dowry in Africa, Christian nationalism, and the Christian concepts of work.

The consecration of Archbishop Zoa took place on December 21, 1961, in the chapel of the Propaganda Fide College. The consecrator was His Eminence, Cardinal Gregory Peter Agagianian, Prefect of the Sacred Congregation for the Propagation of the Faith. The Ambassador of the Cameroon Republic to the French government, Jacques K. Moukouri, came from Paris to attend the ceremony.

The motto on the coat-of-arms of the Cameroon's first local Archbishop reads: *"Adveniat Regnum Tuum!"* ("Thy Kingdom Come!)

N.B. Two other dioceses of the Cameroon Republic are headed by the local African Bishops. The Most Rev. Thomas Mongo is Bishop of Douala and the Most Rev. Paul Etoga is Bishop of Mbalmayo. The country has a Catholic population of about 700,-000.)

PLEASE INFORM US if you get more than one copy of the MESSENGER each month. Simply write "duplicate" across the mailing label of the extra copy and mail only the label to:

Divine Word MESSENGER
Bay Saint Louis, Mississippi

TAKE A MISSIONARY INTO YOUR FAMILY

Have you longed for a missionary in your family? Read this to learn how you can have one.

Blessed are you if God has called one from your family for His service. However, if your family cannot yet claim such a blessing, it can, nevertheless, have a missionary NOW. How? By financing or helping to finance the training of a missionary. The sum of $5,000 finances the training of a missionary. When invested, it can cover the training of missionary after missionary through years. Can you give the entire amount or can you give part of it? Both ways enable you to take a missionary into your family, though, of course, the greater one's sacrifice in this matter the greater the relationship with the missionary. If the missionary's financial support entirely or only partly comes from you he is a "spiritual" son to you and you share his many labors for Holy Church. Take a missionary into your family by giving an entire $5,000 scholarship (burse) or a part of it.

Dear Father: Please accept my prayers and donation of $ _____ in honor of my favorite saint (devotion) _____ for a scholarship in your seminary at: (check) Arlington, Calif; Bay Saint Louis, Mississippi.

My Name _____

Address _____

City _____ State _____

(Mail to: Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi)

MASS INTENTIONS

Gratefully Received

Repeatedly we receive questions about Mass stipends. We are very grateful for your Mass stipends. They are distributed promptly among our missionaries both at home and abroad. As the individual missionaries must fit your requests into their local schedules and conditions, it is not easily possible, regretfully, to arrange for definite dates on which the Masses will be said or sung.

CUSTOMARY OFFERINGS FOR HOLY MASSES
(Vary according to your Diocese regulations)

LOW MASS—one or two dollars. (Offering of two dollars sustains the missionary for a day and may even allow something extra for his mission.)

HIGH MASS—five dollars.

TRIDUUM OF MASSES—five dollars. NOVENA OF MASSES—fifteen dollars. GREGORIAN MASSES (requested customarily for but a single departed soul)—fifty dollars.

. . . . . cut on this line . . . . . .

Dear Father: I am sending the following Mass requests to you. I understand that dates for these cannot be easily arranged.

Kind of Mass? _____

How many? _____

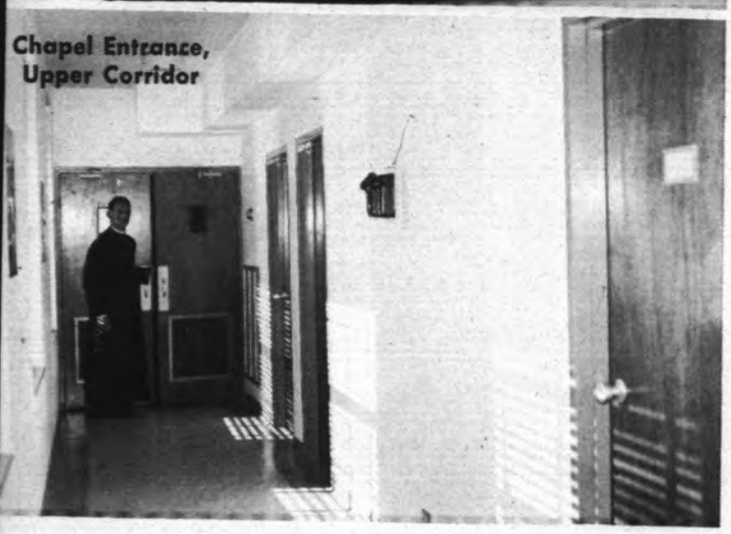
For what intention? _____

Offering? _____

Send Mass intentions (with your name and address) to:

FATHER PROVINCIAL
DIVINE WORD MISSIONARIES
BAY SAINT LOUIS, MISSISSIPPI

Lecture Room



Chapel Entrance,
Upper Corridor

NEW ADDITION TO OUR BAY SAINT LOUIS SEMINARY

-Divine Word Missionaries

We work for a cause dear to your heart in the home and foreign missions. Will you send us whatever backing you can, and let us apply it towards the payments for our new addition pictured here. You can claim a share in our work when you help in any way you can.

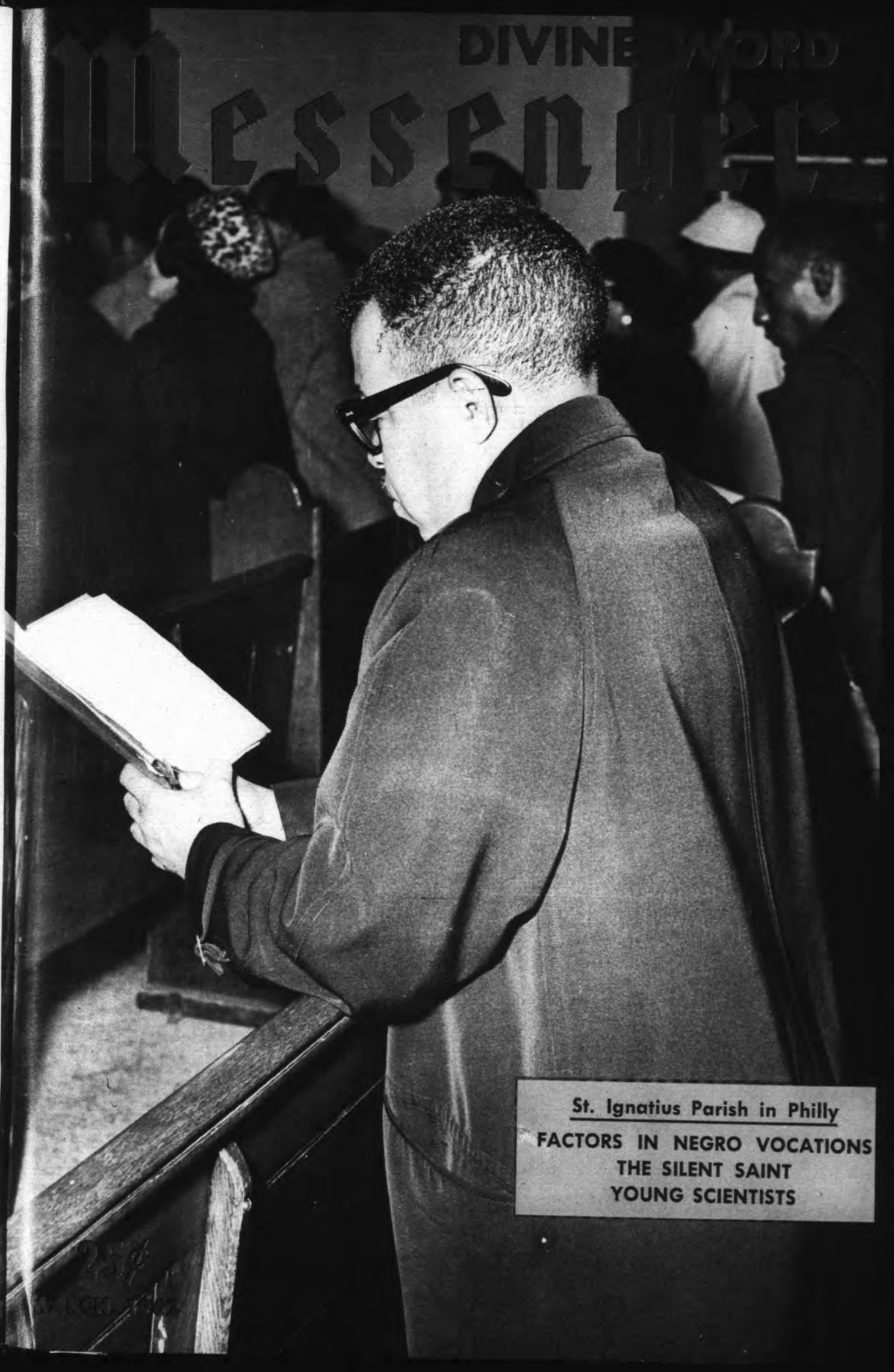
Dear Father: I wish to give this bit of help to your work of training missionaries for the home and foreign missions. Please accept my donation $_____ towards the payments on your newly expanded seminary.

My Name _____

Address _____

City _____ **State** _____

(Send to: Father Provincial, Divine Word Missionaries, Bay Saint Louis, Miss.)

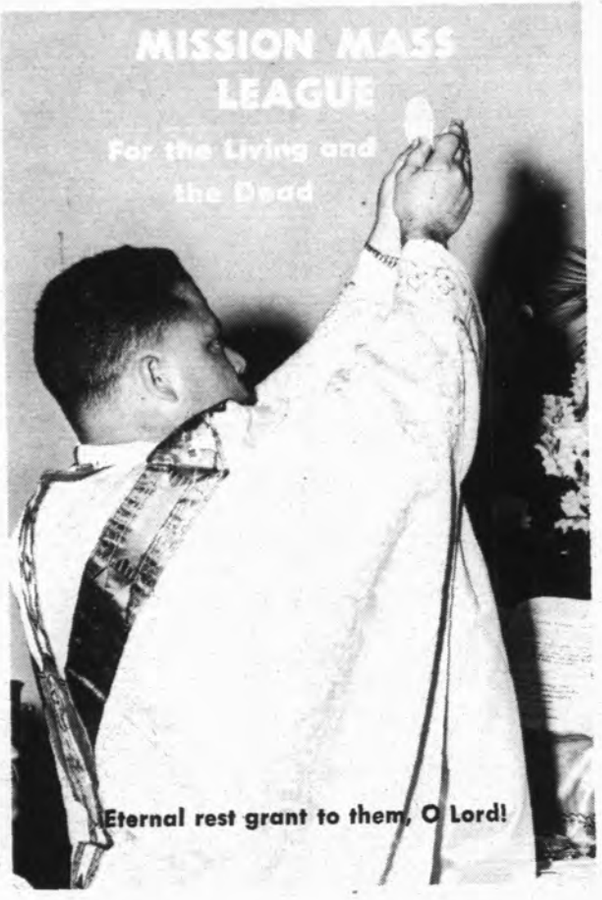


St. Ignatius Parish in Philly

FACTORS IN NEGRO VOCATIONS

THE SILENT SAINT

YOUNG SCIENTISTS



A highly recommended way to help your dear ones, living and dead, is by ENROLLING them in our MISSION MASS LEAGUE. The benefits: remembrance in 3 special Masses daily; remembrance in all the Masses of our missionary priests; also a remembrance in the Communions, prayers, and good works of our missionary Brothers and aspirants.

Three Popes have approved our MISSION MASS LEAGUE. A colorful certificate is sent with each Perpetual Membership.

Year Membership $1.00; Perpetual Membership $10.00; Perpetual Family Membership $25.00.

Write to: Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi.

CUT ON LINE

Dear Father Provincial: I request .....

..... membership for .....

....., living—deceased, (Encircle

correct word) at address .....

..... City .....

Zone..... State .....

MISSION GIFT AGREEMENT

(ANNUITY)

A safe, sensible solution on how to invest for your future and yet now help your Church.

A good investment. It assures good income for life. And by arrangement it helps to train young men to be missionary priests and Brothers.

Investigate the Mission Gift Agreement NOW!

Write to: Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi.

CUT ON LINE

Dear Father Provincial: I have $.....

at my disposal that I could put into your Mission Gift Agreement. I am ..... years of age. What rate of interest would you pay me for this during the remaining years of my life?

Name .....

Address .....

City ..... Zone .....

State .....

(All information kept confidential.)

Vol. 39 / No. 3 / March, 1962

DIVINE WORD Messenger

BAY SAINT LOUIS, MISSISSIPPI

(Formerly, St. Augustine's Catholic Messenger)

THE DIVINE WORD MESSENGER is published by the Divine Word Missionaries at the headquarters of their southern U. S. province, St. Augustine's Seminary in Bay Saint Louis, Mississippi. The magazine's primary message is about the Catholic Church's progress among the American Negroes, to win sympathy and support for this important apostolate.

THE DIVINE WORD MISSIONARIES are an international missionary order of over 5,000 members, including Bishops, Priests, and Brothers. In 1905 the order began working among the colored people of the southern U. S. Today the order conducts more than 40 parishes and missions in that region. Also, the order early gained a reputation for training colored Priests and Brothers at its Bay Saint Louis seminary. Today candidates of any race may train there.

READERS WILLING TO HELP the Divine Word Missionaries' work, also young men wishing to join the Divine Word Missionaries' ranks should write: Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi.

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The cover: At Sunday Mass, St. Ignatius of Loyola Church, Philadelphia, Pa.

. . . The Message

from Divine Word Missionaries

CATHOLIC BISHOPS' RELIEF FUND

Last year the Catholic Bishops' Relief Fund was launched under the haunting eyes of the painting above, "The Little Girl of Mileto." The little girl was real. She was seen in the square of the town of Mileto in southern Italy. She stood in the middle of the square crying, crying as hard as any child of about ten years of age ever cried. Her bedraggled clothing barely covered her thinness so near to the literal meaning of rags was her clothing. Her tears had cut two rivulets through the grime on her cheeks. She shook with sobs.

How big are a child's tears? Big enough, it seemed to those who saw, to encompass not only all problems which the town of Mileto faced with its continuing political struggle, its mounting ranks of unemployed, its lack of adequate housing, health facilities, medical care, etc., but to hold the miseries of the entire world.

What was the trouble? Her mother was sick and so was her baby brother and she was, obviously, not well. Her father, a day laborer on a farm many miles from town, would not have trudged his way home until long after nightfall. She was sick, she was hungry and she was afraid.

To help her, to lessen her fears, to comfort her, these were the thoughts and feelings paramount in the minds and hearts of those who observed the pathetic figure.

With the assistance of the Pontifical Relief Organization, the relief arm of the Holy See, which also works closely with the American Bishops' relief agency, Catholic Relief Services-National Catholic Welfare Conference, the child and her family were fed, provided with presentable clothing and shoes and the family was assured of medical care.

It is the generosity of the American people and the American government, the latter through surplus foods provided by the Department of Agriculture, that enables these vast charitable programs to be carried on in more than 60 countries overseas.

No artist ever could match the tears of that little girl any more than any human can ever hope to approximate the handicraft of God. The Bishops' Relief Fund poster this year reminds that once again it is time to share with the less fortunate of other lands, and you are asked to think of the little girl in the square of Mileto when you are asked throughout Lent to give again this year. It is true, we have many poor and hungry people in the United States, especially among the Negroes. But even as we do our best to help our own struggling ones, try to give a bit of help also to "The Little Girl of Mileto."

IN THE recently completed *Messenger* survey of Catholic churches serving Negro congregations there were found numerous church parishes bustling with activity. Clearly one of the most active parishes is St. Ignatius of Loyola in Philadelphia. In many ways it is typical of the parishes serving Negro congregations in the large American cities. It is found in a neighborhood from which all, or nearly all, the Whites have moved. Among the teeming number of Negroes who crowd into the former inhabitants' decades-old houses and apartments there are relatively few Catholics. These few Catholics have inherited churches which once housed large congregations. The Catholic Negroes today rarely form a numerically strong congregation in these churches. This is true of St. Ignatius Parish which numbers but slightly more than a thousand members. But yesterday the congregation was even weaker with less than 200 Catholic Negroes. Dedicated priests have won new converts through the years—the typical slow growing process for congregations of Catholic Negroes. A typical of these congregations, or of any others, however, is the unbelievably large activity at St. Ignatius Parish. In addition to the usual works associated with a rectory's office and a parish school (St. Ignatius is staffed by Blessed Sacrament Sisters), there are these at St. Ignatius: a program of recreation for the parish's youths and for their various organizations, a convert program, *three* parish thrift shops which keep busy a sizeable force of workers and a small fleet of trucks, *two* parish nursing homes for the aged and infirm. This large volume of work is capably directed by Father John T. Mitchell. He is aided by diocesan priests and by an Immaculate Heart priest. The visitor is amazed to note so much activity. Father Mitchell merely smiles at his amazement. He reminds him that life in the big cities is complex. There is not possible a single, simple approach to winning the American Negro. To win him and even merely to maintain a place of Catholic worship for him calls for a staggering amount of activity.

Rectory and church

ST. IGNATIUS PARISH—

Part of school

—PHILADELPHIA, PA.

Before church

Pastor,
Rev. John T. Mitchell

INTENTIONAL SECOND EXPOSURE

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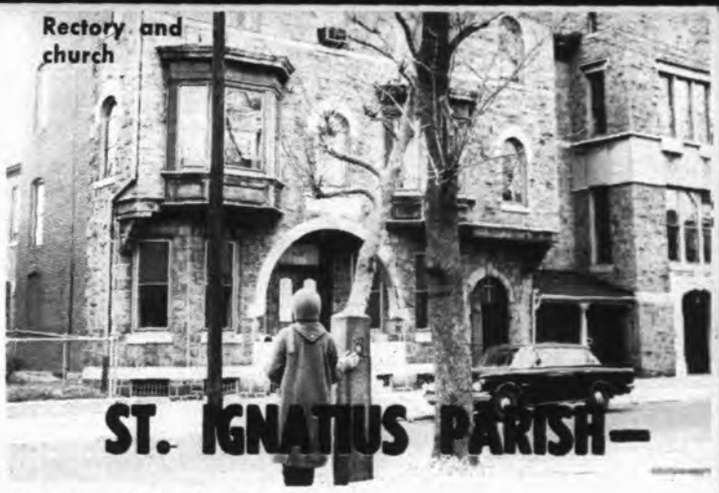


Rectory and church

Part of school

Before church

Pastor, Rev. John T. Mitchell

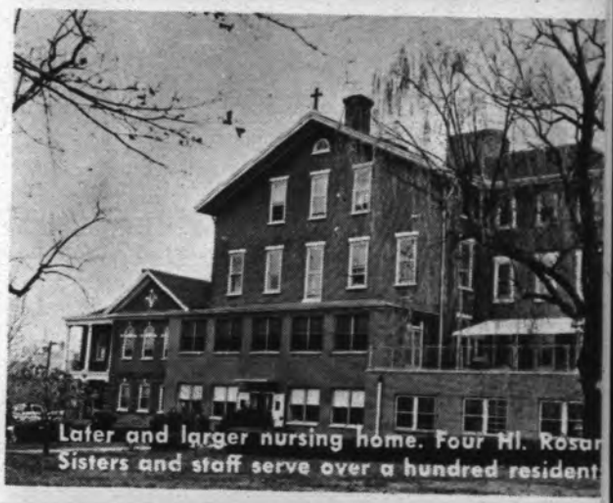
ST. IGNATIUS PARISH

Rev.
James Locke,
assistant.

SH

PHILADELPHIA, PA.

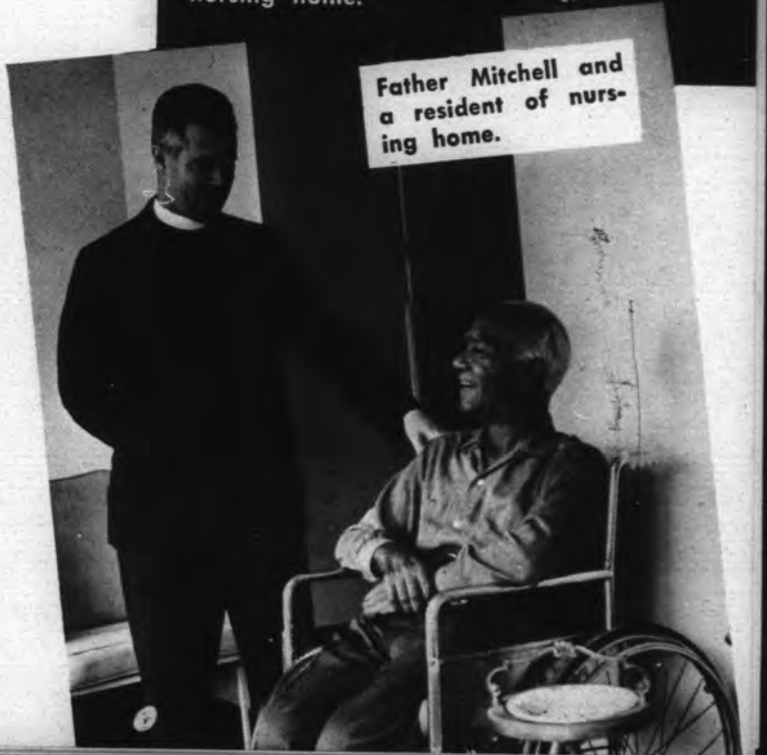
Original nursing home still in use next to St. Ignatius Rectory.



Later and larger nursing home. Four Hl. Rosar Sisters and staff serve over a hundred resident

One of the wards in the nursing home.

Mrs. Augustine Carrington manages one thrift shop.



Father Mitchell and a resident of nursing home.

NEGRO SPIRITUALS and CATHOLICISM

by

FATHER
JOSEPH
FICHTNER, O. S. C.

PART I

At the North American Liturgical Week held in London, Canada, 1956, Msgr. Reynold Hillenbrand, while noting the particular necessity for song in our liturgy, referred to "those haunting 'spirituals' the negroes sang in the days of their enslavement" as "evidence of what song does for the human spirit."

Pius XII wrote in *Mediator Dei*: "It cannot be said that modern music and singing should be *entirely* excluded from Catholic worship. For, if they are not profane nor unbecoming to the sacredness of the place and function, and do not spring from a desire of achieving extraordinary and unusual effects, then our Churches must admit them since they can

(Continued on Page 78)

Early Xavier Univ. Choir, New Orleans, La.

YOUNG SCIENTISTS HAVE STRONG BELIEF IN GOD

America's next generation of scientists, those men and women whose task it will be to further unfold the mysteries of the earth and the universe, will be regular church members with a deep-seated belief in God.

Exploding the theory that science and religion are incompatible are the results of a recent survey of some 300 of the nation's brightest high school science students. The survey indicates beyond doubt that these future Salks and Seaborgs take religion and church responsibilities seriously.

Over four-fifths of these future scientists attend church regulary while about 70 per cent of them are active in church affairs, according to the survey conducted at the National Youth Conference on the Atom held in Chicago (November 9-11, 1961).

These promising young high school science students drawn from a majority of the states in the nation believe, by and large, that their religious studies assist them in their scientific research. A major segment were of the opinion that religion explains what science cannot explain, takes up where science leaves off and enriches their scientific discoveries.

Asked what their religious training and their science training had in common, many of the students replied that they supported each other by presenting a view of the essential order of the universe.

"The more I learn about science," said one student, "the more I believe in God. The more I think of science, the more I discover of order, and this is God's order. It didn't just happen and it serves to strengthen my belief in God."

In addition to attending church regularly, these brilliant young students maintain an admirable record in youth group activities. Approximately 60 per cent of these future scientists are members of a youth organization, while 40 per cent of them are officers of the group. One-third of these students have or have been the youth group president.

The survey was conducted at the outset of the National Youth Conference on the Atom which was sponsored by the Country's investor-owned electric companies. The conference is designed to give some of our nation's most outstanding high school science students an inspiring picture of the peaceful promise of the atom.

In addition to being active within the church youth group, many of the students at the conference indicated they found time to sing in the choir, take part in fund raising activities or teach in the church school. More than a few put their science training to work by operating the church PA system.

Despite the pressing demands on the attention of these young women both at school and in their homes, they have time for a variety of church activities. It was not unusual to discover some youths engaged in four or five church programs.

In addition to being active in church work, the students generally held broad humanitarian views. The largest single grouping of students by future profession indicated that they wanted to serve mankind in the field of medicine.

A majority of the students indicated that the need to maintain peace was the most important issue facing them as individuals. Other issues listed included the threat of communism and the need to make the world a better place in which to live.

The qualities in others they admired most were honesty, sincerity, intelligence, frankness, modesty, friendliness and courage.

Still, it was the relation between science and religion that drew most comment in the survey.

"There is a common denominator for science and religion," said one thoughtful students, "and that denominator is discipline."

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A majority of the students indicated that the need to maintain peace was the most important issue facing them as individuals. Other issues listed included the threat of communism and the need to make the world a better place in which to live.

The qualities in others they admired most were honesty, sincerity, intelligence, frankness, modesty, friendliness and courage.

Still, it was the relation between science and religion that drew most comment in the survey.

"There is a common denominator for science and religion," said one thoughtful students, "and that denominator is discipline."

"Science and religion are both ways of searching for truth," said another student. "In science you search for a material truth while in religion you search for a spiritual truth . . . for God. God is the source of all truth and since both are seeking truth, both meet in God."

A Partial Breakdown of the Student Survey

1. Do you attend church regularly?

Yes	No
203	51

2. Are you a member of a church youth group?

Yes	No
156	99

3. Are you active in church work?

Yes	No
169	81

4. Does your knowledge of science help you in your church work?

Yes	No	No Answer
93	119	45

5. How?
   - 23 felt that science explained things in relation to their religion (certain phenomena, dietary laws, etc.)
   - 14 mentioned that their training in scientific approach and thought aided their thinking about religion.
   - 13 stressed the importance science played in their understanding of God as Creator, the nature of life, etc.
   - 9 asserted that science had broadened their concepts in relation to religious work.
   - 8 said that science confirmed and supported their faith.
   - 7 said they could use their scientific knowledge in interpreting the Bible, specifically.
   - 4 mentioned that scientific thought had raised moral and religious questions for them.
   - 3 mentioned psychology in relation to getting along with people.

6. Do your religious studies aid you in your science interests?

Yes	No	No Answer
123	110	24

7. How?
   - 40 felt that religion explained what science was unable to explain; it took up where science left off and enriched their scientific discoveries.
   - 22 emphasized religion's role in their character development in relation to scientific work — stimulation toward goals, morality in relation to science, perseverance, patience, humility.
   - 15 stated that religious studies had stimulated them to seek answers.
   - 11 said their religious thinking

. . . BELIEF IN GOD

helped in their approach to science (open mind, lack of prejudice, freedom from methodological absolutes, attitudes toward evolution). Many expressed again and again their belief in God as the Creator.

7 said that religion had given them an interest in antiquity, archaeology and interpretations of the Bible which carried over into scientific interests.

5 said religion enabled them to accept certain scientific factors on faith.

8. What do your religious training and science training have in common?

44 said nothing or very little.

40 said that they supported each other in their structure of order.

29 found the correlation between the two in their concern for truth.

18 felt that both were concerned with trying to explain the universe, or that the universe was more fully appreciated because of what they had learned from both religion and science.

12 said that religious and scientific thinking were alike — the majority felt they are both rooted in reason and logic, and said they both involved theoretical thinking.

11 found religious and scientific training similar in the pursuit of knowledge through asking questions.

10 said that in both fields, set facts must be accepted without physical proof or on faith.

10 said that religious and scientific training added to the individual's development.

4 said both were concerned with the welfare, betterment or development of mankind.

4 said their common denominator was discipline.

Boys! Young Men!

Join the
DIVINE WORD MISSIONARIES
PRIESTS and BROTHERS

- **home and foreign missions**
- **boys accepted ready for high school; already in high school; already beyond high school.**

Write: DIVINE WORD SEMINARY
BAY SAINT LOUIS, MISSISSIPPI

The Silent Saint

by Rev. E. J. Edwards, S.V.D.

No word of St. Joseph is recorded for us by the Evangelists. Yet no Saint, excepting our Blessed Mother, says more to us than St. Joseph.

It is the way of the world to focus attention on the bizarre, the strange, the exceptional. In its opinion the doer of extraordinary deeds is a great man. An opinion that may to some extent rub off on us, coloring our own efforts and ideals and creating a vague unrest and dissatisfaction. Greatness is not to be the goal of a selected few; greatness is meant to be the goal of everyone. True greatness is not necessarily in the magnitude of the works achieved, but in the perfection of the performance. No one says that more clearly than St. Joseph. He says it without words. His actions are his words. His whole life is a perfect performance of God's will.

In reading the account of the Divine Infancy and Childhood our attention is focused on Jesus and Mary. St. Joseph is in the background. Dimly, a mere name, a shadow. But a shadow. But a shadow with substance. A great deal of substance.

Each soul is endowed by God with the gifts of body, soul and heart for the fulfilment of his mission in life. A special mission, special gifts. The man appointed to be the guardian of God's two dearest ones, Jesus and Mary, was most perfectly fitted for his awesome task. St. Joseph was a man of profound prudence, simplicity, strength, and silence. A doer, not a talker. This was the man chosen by the Heavenly Father to take His place as the earthly Father of His Son.

The mission entrusted to St. Joseph was truly unique; and he was uniquely endowed to fulfill it. Yet he had to walk by faith. As all of us do. As even our Blessed Mother had to.

In almost everyone's life there has been a moment of revelation: a particular incident or event when God's will for you, your work, your vocation or life was manifested. It was clear to you what God wanted of you. Not necessarily in all its details. But in one particular step, one definite decision. His will was clear to you.

Such a moment of light came to St. Joseph as the climax of his agony of indecision about Mary. "An angel of the Lord appeared to him in a dream, saying, 'Do not be afraid, Joseph, Son of David, to *take to thee Mary thy wife,* for that which is begotten in her is of the Holy Spirit. And she shall bring forth a son, and *thou shalt call his name Jesus;* for he shall save his people from their sins'." (Matt. 1, 18-20)

All the words of the angel were important. All of them remembered. For an exceptional event God used exceptional means. For the ordinary events there would be the ordinary means. Undoubtedly the words here italicized were of particular significance to St. Joseph for they not only solved his present doubt but set the pattern for all his future conduct. God wanted him to "take Mary as wife," that meant he was to care for her, support her and provide home and shelter. It was the special function of the father of a family to give a child its name. The angel's instruction *"thou shalt call his name Jesus"*, could only mean that he was to act as the legal father of the family into which the Child would be born. This was what God wanted of him; this was what he did. When the time came to took the Child and its Mother to the Temple and it was he who formally and publicly first pronounced the name of Jesus.

A child's first training is, of course, from its mother. But among the Jews the early education of a child was the obligation of the father. When the child was about three years old the father would begin to teach it the first prayer:

"Hear, O Israel, The Lord our God is one Lord. Thou shalt love the Lord thy God with thy whole heart, And with thy whole soul, and with thy whole strength, And these words which I command thee this day, Shall be in thy heart . . ." (Deut. 6,4ff).
The child would repeat these words after St. Joseph committing them to memory, along with other sections of scripture, wise sayings and benedictions.

This and all the other functions of education leading a child into youth and manhood's estate St. Joseph performed. The Heavenly Father had entrusted to him the functions performed by an earthly father. There is no mention of them in the gospels. There hardly ever is in anyone's life. They are taken for granted. It is all a hidden work of love. Profound love and untiring care and devotion. It was our Heavenly Father's will that His Son should be "like to us in all things, sin excepted" and so He willed that He be taught and trained as all of us are taught and trained. And it was St. Joseph who did most of the teaching. But who can measure how much he was being taught by the One whom he was teaching? A momentary touch upon the hem of Christ's garment and "power had gone forth" from Him to work a miracle. And St. Joseph, daily, for years touched and spoke to the Child, carrying Him in his arms when an Infant, guiding His Hands to the work of his trade and the chores of household duties. After Mary, he was closest to the Child. What a magnificence of graces and gifts he must have had! Yet he is always in the background — until the Mother and Child need him. Then he is there, at once, quiet, solid, sure. He does what needs to be done. There are no words, just action. He spoke, of course. But his words were the words of every day life, the gentle greeting or quiet requests of affectionate love. Immortal

(*Continued on Page* 91)

NOVENA to SACRED HEART

MARCH 29—APRIL 6

Divine Word Missionaries invite you to take part in their monthly Sacred Heart Novena. Daily during the Novena your intentions are remembered at the altar. Send in your intentions with your offering before the first day of the Novena.

Name .....

Address .....

City ..... **Zone** .....

State .....

Intentions .....

.....

.....

.....

Mail to:

Father Provincial
Divine Word Missionaries
Bay Saint Louis, Mississippi

(Join our 1,000 Lovers of the Sacred Heart. Write to the address above. Monthly devotional letter.)

contribute in no small way to the splendor of the sacred ceremonies, can lift the mind to higher things and foster true devotion." The writer has been told, though this is only hearsay information, that the Church in France is already using African music in her liturgy. Who of us, Catholic as we are, can discover anything *uncatholic* in the love and devotion that animates the spiritual song of a Marion Anderson?

The first slave-ship, carrying twenty Africans, landed at Jamestown, Virginia, in 1619. Over three centuries have passed by since then, and in the meanwhile the slave trade has come to a halt, a civil war was fought to free the slave, the perplexity of desegregation is still with us. All of these problems have their theological implications. But after the clank of chains, the roar of guns, the banter of words, a religious song still sings in American hearts.

For the sake of the historical record, we ought to note that from five to six hundred Negro songs have come down to us. Yet no successful collection of spirituals was made before 1840. This fact alone attests to their folk background. Theologically speaking, the religious folk song, of which the Negro spiritual is a modern type, can hardly be explained in terms of natural religion alone. The Negro spiritual was born of native, even primitive African music and Christianity. The spirit of Christianity, of a supernatural religion animates this song. The spiritual seems to have been the common if not the only medium by which the Negro traditionalized in his own circle the teachings of Christianity. Aside from the early Christian attempts to settle on North African shores, which none of the Negroes at this later stage of history experienced, the spiritual records their first contact with Christianity. The providential wonder is that they accepted Christianity at all, because it came to them or they came to it the hard way, through separation, hardship, and ill-treatment. Here we see not only a drawing of good out of evil but a fusing of the supernatural with the natural. The spiritual is an artistic relic of both.

Christianity with its hopeful outlook was able to offset the rigors of the slave condition. Fortunately for the Negro and for all of us, it merged with the primitive African music, which might otherwise have been set to less lofty language. At a precise era of history, Christianity filled a religious need, responded to a deep-seated religious instinct, and put excited feelings to religious use. Would the Negro have been able to survive slavery without this sustaining supernatural influence? Perhaps he would have continued to beat upon tom toms and drums while uttering barbaric battle-cries against his masters. But what we do know as a matter of fact is that "it was by sheer spiritual forces that African chants were metamorphosed into the spirituals." This must have been intended by divine providence.

The pity is that the African music was not set to the fully Christian script but only to fragments of it. We should not blame the Negro for this. He drew upon Christianity as he knew it, and he knew it from his masters who, if they were Christians at all, were Baptists, Methodists, or Presbyterians. The Bible was the chief source of material for the text of his songs, and his Bible was the King James version. Whatever the version, Bibli-

AND CATHOLICISM

(Continued from Page 72)

cal literature dates back to the origin of the one and only form of Christianity, which is the Catholic form. We must not forget then that the spirituals reveal remnants of Catholicism. Has this fact any significance in our own day when Catholicism is trying valiantly to win favor with the colored?

In inquiring theologically into the spirituals, we find that both in form and content they can stand comparison with Hebrew psalms. The structure of the spiritual is a call-and-response chant, like our antiphonal singing. Someone, a cantor or intoner, leads the singing, and the response is the reaction of a choral group. Here is a sample:

I pray, good Lord, I shall be one,
One mo' ribber to cross.
We're told dat the fore wheel run by love
One mo' ribber to cross.
We're told dat the hind wheel run by faith
One mo' ribber to cross.
I hope I'll get dere by an' bye,
One mo' ribber to cross.

Other examples of the chant-like spirituals are the familiar "Swing Low, Sweet Chariot" and "Go Down, Moses." This type comprises the bulk of the spirituals.

The spirituals, like the psalms, are the liturgical expression of a people who felt themselves under oppression. They were sung communally, socially, at work and at rest. They were handed down by tradition, "from ear to ear and by word of mouth." All told, they may not be so old as the psalms, but what they lack in age they supply in number. Their range in religious sentiment may not match that of the psalms, but neither are they so habitually vindictive in spirit. In the spirituals the Negroes gave vent to their heartfelt longing for heavenly repose; they did not curse their enemies.

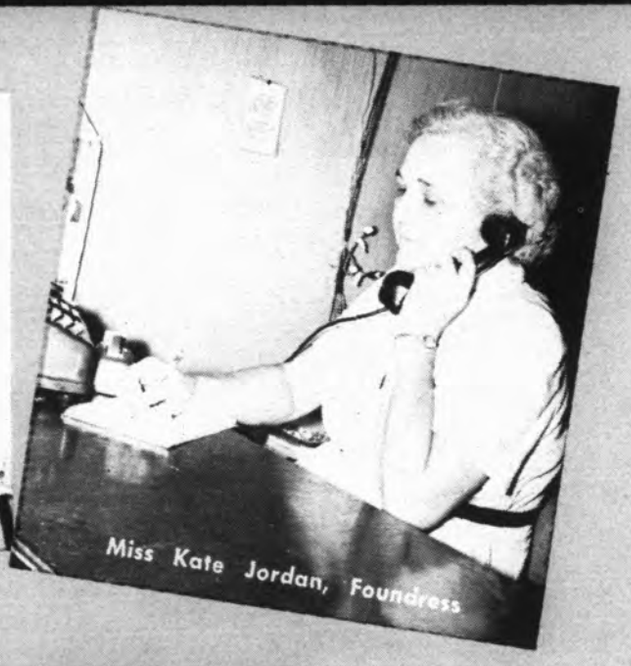
In the African concept of music rhythm features much more prominently than melody. Whatever melody the spirituals have, it is either slow, sustained, long-phrased, or syncopated and segmented. Spirituals lack a regular beat, and instead have a surge almost like the arsis and thesis of our Gregorian Chant.

We have already seen that for their lyrics, the spirituals drew heavily from Biblical literature, Old and New Testament. The slave felt a particular kinship with the Israelites of old. Negro bards caught the Israelite spirit, a spirit tempered by trial and tribulation. They were stirred by the story of Daniel who was freed by divine intervention from the lion's den, by the three Hebrew children in the fiery furnace, by Moses' delivery of his people from the Egyptian bondage ("Didn't Old Pharaoh Get Los'?"). God would save the slave from his bondage too! These are but a few of the Hebrew themes appearing in the spirituals, apparently almost all of them suggestive of emancipation from one or other evil. Joshua, Jacob, David, Methuselah, Samson once again appear in the role of deliverers. In "Gimme Dat Ol'time Religion," we hear that the religion of the Hebrew children is good enough for the Negro. To be sure, the God of Moses and Daniel is just the same today: "He's Jus' de Same Today."

Mississippi is generally not thought of as a state associated with the full blooming of Catholicity; yet there is centered in Greenwood, Mississippi a movement which represents the fullest flowering of Catholicity. It is *Pax Christi,* a pious union of women founded by a Mississippi woman on February 2, 1952. Miss Kate Jordan, daughter of a prominent north Mississippi family founded *Pax Christi* with the cooperation of Father Nathaniel Machesky, Franciscan, who heads his order's mission at Greenwood. Bishop Richard O. Gerow blessed the founding. The Pious Union was "to show the poor, the needy, the neglected, the suffering and the hungry that somebody cared." And in north Mississippi such people are the Negroes. Eyebrows raised when the daughter of the Jordans made this unbelievable venture. Today fourteen women form the Pious Union, *Pax Christi.* Among them is one young Negro. *Pax Christi* has already established branches in two other Mississippi cities, Clarksdale and Meridian where Divine Word Missionaries greatly value their work. Applicants should write to: Miss Kate Jordan, 708 Avenue "I", Greenwood, Mississippi.

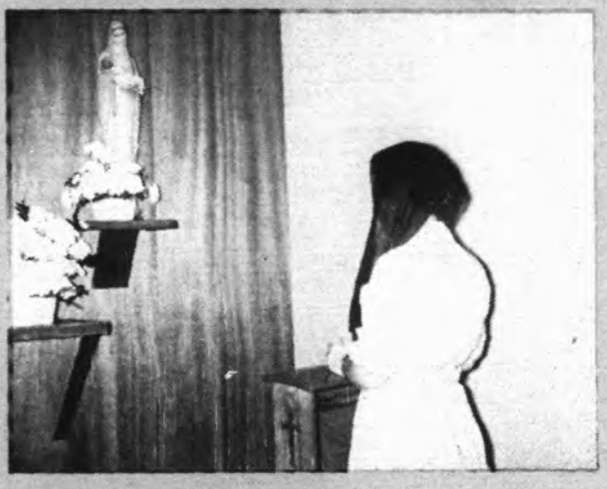
MISSISSIPPI'S PIOUS UNION OF WOMEN —— Pax Ch

Printers of the crusading word



Miss Kate Jordan, Foundress

Fathers



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"Center Light" editorial staff

Pax Christi's information center launched a weekly publication in 1961, aptly named "The Center Light," in an effort to put its crusading Christian attitudes before Greenwood's entire population. As one of many moves calculated to elevate the vision of many, the *Center Light* inaugurated Greenwood's Man and Woman of the Year Award. The award for 1961 went to Mr. Fletcher J. Jones, mortician, and to Mrs. Leola G. Williams, teacher and civic worker.

Mr. Jones, a Catholic and a convert since 1934, is a veteran of World War II, a Knight of Peter Claver, and a graduate of Chicago's Worsham College of Mortuary Science. He took up residence in Greenwood in 1948 and was the first member of the Franciscan Fathers' mission there. His zeal for Catholicism remains unabated since his 1934 conversion.

Mrs. Leola G. Williams, Catholic, originally of Middletown, O., wedded an army officer, Wilbern Williams, in 1939. She is the mother of five children, all in Catholic schools from the elementary to the university level. Mrs. Williams is a graduate of Knoxville College where her achievements won four full tuition scholarships. She has done graduate work at Atlanta University. Mrs. Williams has won a long list of scholastic honors beginning with the Verity Scholarship Award from the Middletown High School, the first Negro to receive that school's highest award. She is a member of the National Honor Society. Her college work was completed in 3½ years with a straight A average. Presently she is chairman of the Language Arts Department at Greenwood's Broad Street School. As her scholastic and merit awards are too numerous for individual mention here, so are her civic and church activities.

INTENTIONAL SECOND EXPOSURE

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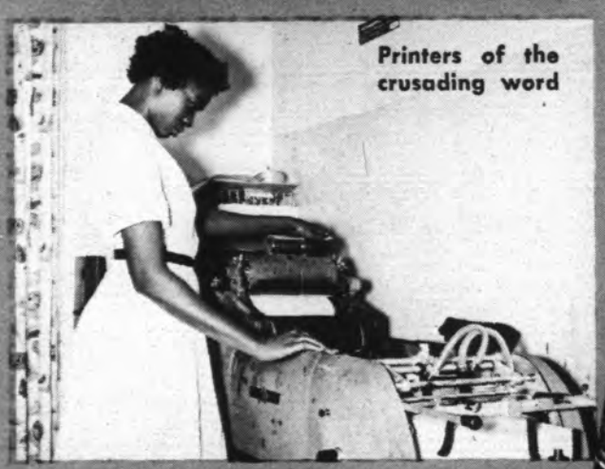
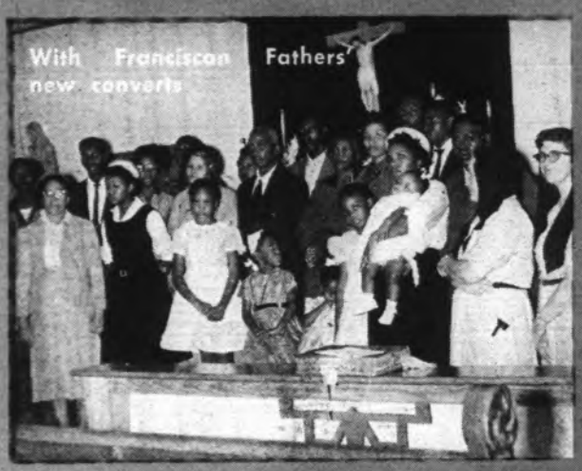


Printers of the crusading word

Miss Kate Jordan, Foundress



With Franciscan Fathers' new converts

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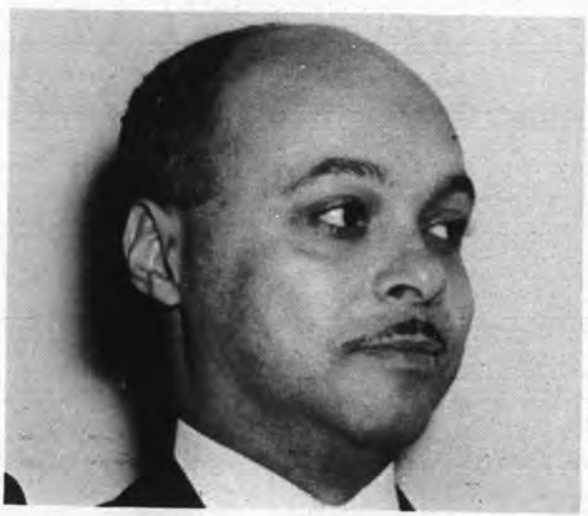
Judge Harold A. Stevens presides in the second highest appellate court of the New York State Supreme Court. A convert, he entered the Church in 1936 after graduating from Boston College's law school. His wife entered the Church a few years later. Judge Stevens was raised in South Carolina. He entered Boston College in 1932, the first Negro to enter its Law School. His admission was conditional due to undergraduate work in a South Carolina unaccredited school. Four years later he graduated among the top ten of his class. He registered high in passing the Massachusetts Bar examinations. Two years later he was admitted to the New York State Bar. From 1941 to his high appointment in 1958, Judge Stevens earned a reputation for hard work, for his passion for justice, and for what has been termed his "sweet reason." He is one of the most active Catholic laymen in New York City. His special interest is in interracial activities. Twice the Judge served as president of the Catholic Interracial Council of New York and he remains a member of its board of directors. He was one of the first members of the Catholic Laymen's Union of New York, a group of professional and business men whose original purpose was to further their own spiritual development. Judge Stevens has received several honorary degrees. He was awarded the *Pro Ecclesia et Pontifice* (for Church and Pope) in 1953.

Lawrence W. Pierce, of Brookyln's Holy Rosary Parish, is a deputy commissioner in the New York police department. He was graduated *cum laude* from St. Joseph College in Philadelphia (his boyhood home) in 1948. He received his law degree from Fordham University's School of Law in 1951. He was associate editor of the Fordham Law Review while at the school. Mr. Pierce was admitted to the New York Bar in 1951 and to federal practice in the Eastern and Southern Districts of New York in 1958. The young Negro attorney was a staff lawyer of the Civil Branch of the Legal Aid Society for two years. He is a member of several attorney's associations. Mr. Pierce is a member of the board of directors and past president of the Brooklyn Catholic Interracial Council. He is one of the board of directors also of the New York C.I.C. This civic-minded gentleman, father of three sons, is associated with a great number of worthy causes in the New York area, most of them related to juvenile welfare. He is on the board of directors of the city's Youth Counsel Bureau which supervises and counsels 13,000 adolescents yearly. He is a trustee of the Little Flower House of Providence in Wading River, L.I., an institution for children run by the Diocese of Brooklyn. He is a member of the Holy Name Society, of the N.A.A.C.P., and of the Knights of Columbus.

Dr. John B. King, of Holy Rosary Parish in Brooklyn, is associate superintendent of schools in the New York area. This highly qualified civic-minded Catholic Negro has accumulated a total of over 33 years in teaching and supervisory service in the public school system of America's largest city. Through all those years he has never been absent from duty. Dr. King's list of qualifications is a long one beginning with his early school years when he was always enrolled in the Special Progress Classes. At his graduation from teacher training school in Brooklyn he ranked first in "General Fitness for Teaching." His doctorate was gained at New York and Columbia Universities. At the age of 19 he began his teaching career. A long and distinguished service led to his appointment in 1959 as associate superintendent of schools. His professional activities and services have benefited a long list of important public-affairs committees too numerous for inclusion here. He is a member of nearly 25 various boards and bodies including the Urban League of Greater New York, the Catholic Interracial Council, etc. He received the latter organization's Hoey Award in 1953. In 1946 and again in 1949 he was elected "Leading Citizen" on the *Amsterdam News'* poll of New York.

Maceo A. Thomas of Ss. Philip and James Parish in New York is very active in Catholic and civic activities in New York City. It has been said of him he is "possibly the most useful citizen in Harlem" . . ."Bold, uncompromising, yet always a gentleman" . . . "A wise person of great influence and integrity." He is the father of 9 children, is the busy executive of his own real estate and home fuel enterprises, yet is active on the boards of 19 organizations. He has the distinction of being one of the founders of the first Catholic Interracial Council, a movement that has now gone national. He was one of the founders of the Catholic Laymen's Union of New York. Several times has he served as president of the Union and once he served as its treasurer. He was a charter member of the New York Mayor's Commission for Integration in Education and the Commission for Foster Care for Children. He has served the Harlem YMCA and the Urban League for over 30 straight years. Mr. Thomas has received the medal *"Pro Ecclesia et Pontifice."* He was a student of the famous Dr. George Washington Carver at Tuskegee. Dr. Carver in vain urged him to stay on as associate at the school. This Catholic Negro, whose opinion is highly regarded by Catholic churchmen in New York, is very active in work of the St. Vincent de Paul Society.



Father Joseph Kehrer, S.V.D., Divine Word Missionary at St. Peter Parish in Pine Bluff, Arkansas, accomplished a truly herculean task in erecting the new convent for the Holy Spirit Missionary Sisters who staff his grammar school. With the first publishing of the convent's photo in the *Messenger* the writer recalls with due admiration some of the behind-the-scenes facts of Father's work. He personally did most of the work on this admirable building. The convent was built at a cost of exactly $15,218.73 according to Father Kehrer's very precise book-keeping. All of that sum has been paid! Truly remarkable management for a mission which has less than one-fiftieth of the financial strength of typical big Catholic parishes. He was able to keep the cost down because he did most of the work with his own hands. Father Kehrer confides: "Three years ago we had no money. So I started to build the convent in stages. I made my own plans and started digging the foundation and occasionally someone had pity on me and gave me a helping hand." At the time the Sisters were living in an old frame building which dated from the last century and which had even served as a hospital at one era. Father tore down the old building in stages, laid a concrete slab foundation and began building the main wing. More than a year later another wing was started for the dormitory section. More than $15,000 was acquired for the work by Father's begging. "Funds came in small denominations from friends in the U.S. and Canada." In the convent there is a chapel, a spacious recreation room, dining room, kitchen, study, reception room and a bath with a laundry and trunk room. There are 8 bedrooms in the dormitory wing. Father plans to begin building a new school for his parish this coming summer. The old school dates from the last century. Iron rods now keep it from tumbling down.

PLACE THE NEGRO MISSIONS IN YOUR WILL

Dear Reader: We, Divine Word Missionaries, publishers of *Divine Word Messenger*, and veterans in the Negro Missions in the South, address this request to you: Will you remember our work in the Negro Missions when you make your last Will and Testament? Any amount you bequeath to us for this work, we assure you, will be put to most worthy use. God will bless your interest in His cause. It was He who advised "Lay up to yourselves treasures in heaven . . ." (Matt. VI; 20).

Gratefully,
The Divine Word Missionaries

MISSION TRAIL . . .

IMMACULATE CONCEPTION SCHOOL
CLARKSDALE, MISSISSIPPI

Father Leonard Hoefler, S.V.D., Divine Word Missionary at Clarksdale, Mississippi, added this wing to his school. It gives added room for his high school department.

Sister Janelle is principal of the school.

Imm. Conception School is staffed by Sisters of Charity of the Bl. Virgin Mary (from Dubuque, Iowa)

FORM OF BEQUEST IN WILL

I hereby give, devise, and bequeath to Society of the Divine Word, Southern Province, Bay Saint Louis, Mississippi, the sum of _____ dollars for the uses and purposes of said Province, the same to be its, absolutely and in fee simple. It is my wish that I be remembered in all Masses which may be read for benefactors of said Province.

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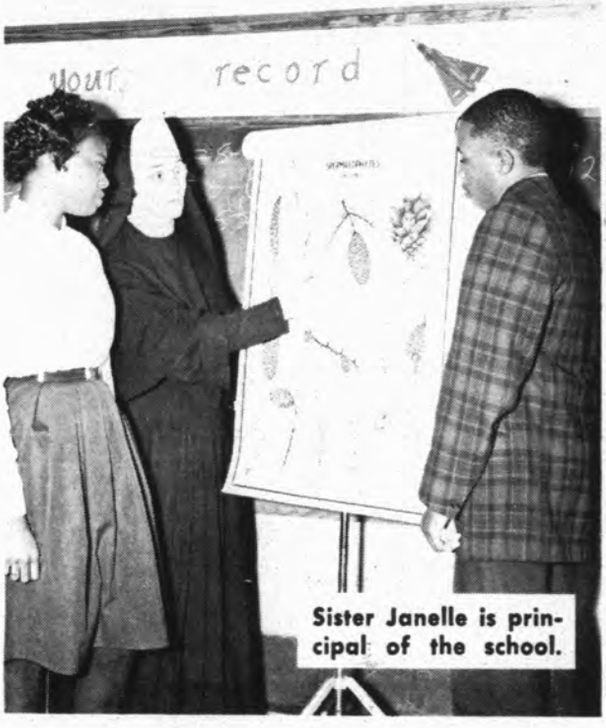

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Background Factors Of Negro Vocations

Digest of a dissertation written by Rev. Fisher J. Robinson, S.V.D. entitled "A study of Social Background Factors of Negro Vocations in the Society of the Divine Word, Southern Province."

Previous studies among America's priests and religious have indicated there are typical vocational families, the nucleus in which the thoroughly strong Christian character may be more naturally developed. The present study has been undertaken to test the validity of this hypothesis in regard to the Negro "vocations" among the Divine Word Missionaries.

This study is restricted to the Negro professed members of the Divine Word Missionaries. Are they different from the average American priest and religious in the circumstances that gave rise to their vocation? Do they come from typical "vocation families?" Questionnaires were sent to 72 Divine Word Missionaries, professed priests, seminarians, and brothers. The questions were so arranged as to cover 1) the social background factors of their families, and 2) the pre-entrance (to seminary) background factors of the vocations themselves.

There are few spiritual writers who discuss the priestly or religious vocation without drawing attention to one of the most important contributing factors, the Christian home. From the words of Pope Pius XI in the encyclical *Ad Catholici Sacerdotii* (The Catholic Priesthood) it is deduced that a Christian family is a vocation family. It is the nursery of vocations to the priesthood and religious life. The aim of this study is to compare typical or general features of the American Catholic vocation families (i.e. those that have actually given offspring to the priesthood or religious life) with those of the families from which come the Negro priests and brothers of the Divine Word Missionaries.

I. Comparison of the Negro Vocation Families with Other Vocation Families

1. *Size of the Families*

In other studies of the American Catholic families that have given offspring to God it has been shown conclusively that the typical vocation family is a large one. Its average number of children has been placed at seven or more. For the families of the Divine Word Missionaries' Negro vocations the average size was found to be 7.1 children for an average remarkably consistent with the general average.

Father Fisher Robinson, S.V.D., Divine Word Missionary, author, is assistant priest at Notre Dame Church, St. Martinville, Louisiana.

The MESSENGER asks prayers and aid today for U.S. Negro Missions

2. *Contrasting Levels of Parents' Education*

Other studies have determined that 83% of the fathers and 87% of the mothers in America's typical vocation families had some formal education. By great contrast it was learned that some formal education had been gained by only 23% of the Negro fathers and by only 36% of the Negro mothers under consideration. Further, most of the education of these relatively few latter parents was received in public schools as no Catholic schools offered facilities to them.

3. *Occupations of Breadwinners Compared*

Other studies have established that slightly more than 50% of the fathers of America's typical vocation families are engaged in skilled labor. And of the fathers of the Negro vocation families under study 48% were found to be unskilled laborers. This means that about half of the Negro vocation families under study, as does about half of the general vocation families, belong to the nation's low income group. It was found that the percentage of home owners among the Negro vocation families was about the same as that for the latter group, i.e. about 63%. Thus is revealed for the Negro vocation families an equal comparison in thrift, management, etc. with the typical Catholic vocation family in America.

Of the non-home-owners among the Negro vocation families 81% had moved at least once. Six such families had moved three or more times. By comparison, other studies of America's general vocation families found a smaller percentage (56.9%) of families which had to suffer the disrupting influences of home moving.

4. *Comparison of Parents' Religious Affiliations*

Among the parents of Divine Word Missionary Negro priests and religious it was found that 75% of the couples considered were Catholic couples. In the remaining 25% of the couples the mother usually was the Catholic party. Separate studies of the general American vocation family found a higher percentage (90%) of Catholic couples. A further consideration of interest is the number of Negro parents that are converts. Of the fathers, 22%, and of the mothers, 23%, were found to be converts. This is to be expected because of the comparatively small number of Catholics among the American Negroes (only 1 in every 36). By contrast, among the parents of America's general vocation families the percentage of converts was less than half of that indicated above.

5. *Families' Prayer Customs Compared*

Negro vocation families compared as equals to the general vocation families in the item of religious practice in the home. It was found that 67% of the former families recited grace in common while 68% of the latter families did the same. Fifty-four percent of the latter families recited the Rosary in common while 37% of the Negro vocation families did likewise. Other religious practices found among both sets of vocation families included

(*Continued on Page* 90)

Boys' and Girls' CORNER

Conducted by A. CORNE

Dear Boys and Girls:

Lent is here now, and I hope all of you are just planning on what you are going to do to please the dear Saviour who suffered and died for you.

I know one grand practice that is closely associated with the sufferings of Christ, and that is, to make the Stations of the Cross every Friday of Lent, or to attend all the Lenten devotions. A short visit privately to the church after school is O. K. for any time of the year, but *especially* for Lent.

And then, don't forget a daily prayer to St. Joseph, the foster father of our Lord. After all, this is the month of March, and we should make extra efforts to grow more like him. Here is one of my little acorns that I thought up for you:

St. Joseph, be our model
In all we say or do;
We'll try to please our Saviour
By imitating you.

And now to look into my letters.

A. CORNE'S MAIL POUCH

BENEDETTA GROVER (Reiley Park, Pa.) "My friends and I have been collecting stamps for the missions. We have enclosed 250 cancelled stamps. I enjoy reading the Boys and Girls Corner very much. Your friend."

ANNAMARIA AZZARA (Floral Park, N. Y.) "I have been reading your Boys and Girls Corner for over three years and find it very enjoyable. This is the first letter I have ever written to you but I hope it is not the last one. I go to Our Lady of Victory School in Floral Park where Saint Joseph nuns teach . . I have enclosed some stamps which I hope will help the missions. If these stamps can not be used notify me so that I can get some that can be used . . I pray for the missions often and God bless you."

We can use any stamps that you send, Annamaria. We sort them ourselves in order to put the most valuable ones together.

MARLENE BILLIOT (Cameron, La.) "I hope this box of stamps may be a help to the missions. I've been saving them for some time, but I kept putting off mailing them. My friends even gave some to me when they found out why I was collecting them. By collecting stamps for the missions, I became interested in stamp collecting. I am beginning my own collection and I think it will be a very interesting hobby. May God bless you and the missions."

Marlene, you are now a philatelist, that is,—one who is interested in the study and collecting of stamps and stamped envelopes. It is a very instructive hobby.

JOANN ROBINSON (Mechanicsville, Iowa) "Dear Rev., I want to thank you for the two pen-pals. I would like holy cards of St. Joan of Arc and Our Lady. If you have one of St. Agnes I would be pleased to have it God bless you."

I shall keep my eyes open for those pictures, Joann. If I come across any of them, I'll send them your way. Many thanks for your photo.

CONSTANCE PRANGER (Houston, Tex.) " . . . I have read these books for a long time now, I am enclosing in this letter 28 cancelled stamps. I hope the missions will find a use for them. I collect small statues, holy pictures, and rosaries. I would like for you to send me at least one. My patron saints are St. Constantine, St. Therese of the Little Flower, and St. Anne. I enjoy the "Messenger" and think every one should take it. . . . "

We think everyone should take it, too, Constance, but if only half of everyone would take it, we would be quite satisfied. Thanks for the stamps.

DEBBY DUBREUIL (Whitney, Ontario) " . . . I am again on the lookout for a couple of pen-pals but have one name in particular, 'cause I was just looking through a couple of old letters and found your address. It's snowing up here tonight and it's not very welcoming

outside. I am enclosing stamps which I hope will be useful. If you could, I would like pen-pals from all over the world. . . Around 12-13-14."

I shall place your name in the Pen-pal list, Debby, and we'll see what comes of it. These Canadian stamps are very welcome, even if your snowy weather isn't.

TERRI JO WILSON (Chicago, Ill.) " . . . My Christmas was a very wonderful one. I hope yours was as much fun as mine . . . I belong to the Sodality of Our Lady. Our club is going to put on a bazaar for the school children. Each grade will have a booth or two. . . How is the weather where you are? Today the mercury climbed above zero for the first time in weeks. . . God bless you and your missions! I'll say a special prayer for you."

My Christmas was very nice, too, Terri Jo; thank you very much. I hope that bazaar turns out to be a success. I have said a little prayer for the success of your exams, too. I also hope that they were satisfactory. Thanks for the stamps, and for the special prayer for me. I feel better already.

MARY BETH GRACE (Steubenville, Ohio) . . . Would you please get me another pen-pal? . . . Did you run across any St. Elizabeth's Holy Cards? Thank you very much for these holy cards . . . Did you know my hobby is collecting holy cards? Here are more stamps. Any time you need some stamps be sure to write to me."

We can use all the stamps that you have, Mary Beth. As long as the stamps are not torn themselves they are good. I am enclosing a few more holy cards for your collection. God bless you.

CATHERINE YOUNG (Hopkins, Mich.) "After having read one of the MESSENGER magazines; I really enjoyed it. Especially the Boys' and Girls, Corner. I wonder if you could get me a pen-pal my age? I am 10½. I'm sending some cancelled stamps. . . "

Your name in the pen-pal list should get you some new friends, Catherine, so I'm putting it there this month. Let us see what comes of it.

THOMAS LEGGETT (Beaumont, Tex.) I am 13 years old and in the eighth grade of St. Anne's School. I like to read your MESSENGER when it comes, especially the Corner. . . I am sending a couple of stamps for your mission . . . Will you please send me a picture of Saint Thomas Aquinas? Father, I would like to have a pen-pal my age. . . May God bless you and help you carry on your work."

You'll find your name in the list of Pen-pals this month, Thomas. That should bring you some friends. Thanks for the stamps. The next picture of St. Thomas I find, goes to you.

JOANNE SMITH (Indianapolis, Ind.) "Dear Rev. Corne, I am sending you some stamps. I would like a pen-pal that has the same name as mine. . . I would like a holy picture of St. Joan of Arc. I am 12 years old. . . "

From among our many readers, Joanne, there must be at least *one* with the same name as yours, so I'm letting her find herself for you by putting your name in the pen-pal list. Don't forget a little prayer now and then for the missions.

PEN-PALS HURRAH!

Here are the names and address of available pen-pals, so that you can write directly to them. New friends are waiting for you. They are:

Joanne Smith, 12
5553 E. 34 St.
Indianapolis 18, Ind.

Tony and James Shephard
Westfield, Me.

Catherine Young, 10½
R. R. 2
Hopkins, Mich.

Sandra Latoni, 12
Box 2609
San Juan, Puerto Rico

David King, 14
32 Eastland Ave.
Millinocket, Maine

Thomas Leggett, 13
1975 Gilbert St.
Beaumont, Tex.

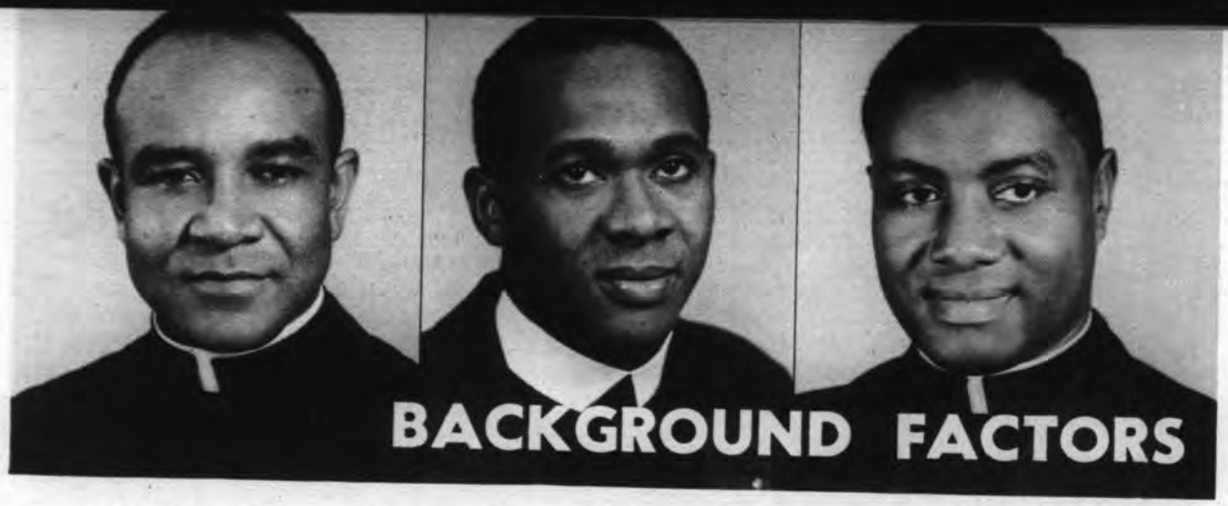
Debby Dubreuil, 13
Whitney, Ontario
Canada

Constance Pranger, 13
1039 Zoe St.
Houston 20, Tex.

Annamaria Azzara, 11
182 Violet Ave.
Floral Park, L. I., N. Y.

Dear boys and girls, don't forget a frequent prayer to St. Joseph during this month. And of course, a prayer for the missions. And maybe a little prayer for me, too. May God bless and keep all of you. Your good friend,

A. CORNE
Divine Word Seminary
of St. Augustine
Bay Saint Louis, Miss.



(*Continued from Page* 87)

Bible reading, special novenas, Mass and Communion on Sundays and First Fridays. In a similar vein, 80% of the Negro vocation families had Catholic literature in the home with 69% having up to three different Catholic publications. Studies for the general vocation family reported that nearly all had Catholic literature. Only 9% were found without it.

6. *Families' Community Environment Compared*

A study of the community origins of the Divine Word Missionaries' Negro vocations showed that the majority came from communities with some Catholic residents. Only 22% came from communities with a small number of Catholics. By comparison, 28% of the non-Negro vocations were found to have come from communities with few Catholics.

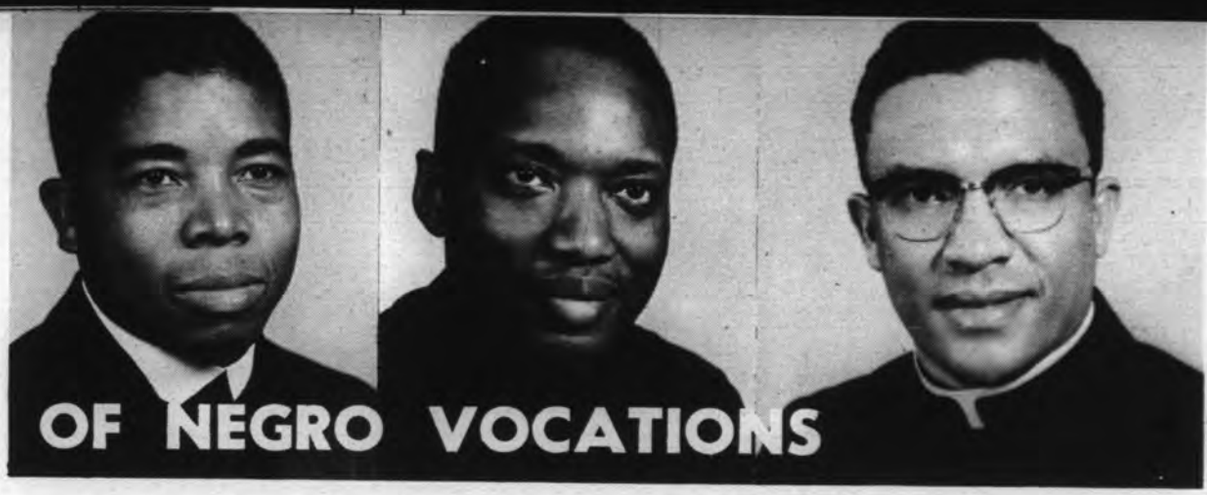
* * *

From a study of the vocation families among Negro members of the Divine Word Missionaries it is seen, then, that a certain similarity and favorable comparison is had with America's general vocation families. 1) Both set of families were found to be relatively large, with evidence of a high degree of Catholicity, though a percentage of the parents were converts. 2) An unusual percentage of the Negro parents under study had no formal or Catholic education, but the spirit of piety and of common prayer were present in their homes to a degree equal or favorable to that found in America's general vocation families. 3) The occupations of all the fathers centered to a great degree in unskilled labor with consequent family financial weakness. The Negro vocation families showed a percentage of home owners equal to that of the other vocation families. This suggests an equal amount of family stability and other family virtues among the Negroes as among the others.

II. Pre-entrance Background Factors of Negro "Vocations" Themselves

A study of vocations shows that the first thought of self dedication comes to most at a very early age. Very little time was found to elapse between the decision to enter and entrance. Substantially the same findings were made in this area for Divine Word Missionary Negro priests and religious as for other American vocations, i.e. + 50% had formed the thought before the age of 14. The actual breakdown for the Negro vocations under study is this: 50% gave first thought to their vocation between the ages of 6 to 14; and 82% made a decision to enter the seminary between the ages of 12 and 20. A similar study among other American vocations found that 75.3% gave first consideration to their vocation at the age of 13 or younger, with 50% making a decision to enter the seminary between the ages of 14 to 20.

Among America's "vocations" in general there are relatively few converts. Apparently, no study of any particular segment of this general area have turned up significant percentages.



Yet, for the Divine Word Missionaries' Negro vocations a very high percentage of converts was turned up (20%). This can be explained, of course, by the relatively small number of Catholic Negroes in America (652,000 by 1961). Annually, one-third of the numerical growth of this group is due to the Church's conversion work.

The present study found that Divine Word Missionary Negro priests and religious enjoyed external influences as equally favorable to the formation of their vocation as did other American priests and religious, organizations, to serve at the altar, to manifest social and apostolic zeal. In fact, of the Negro vocations studied, 39% had engaged in social and apostolic works while a similar study among other vocations found a lesser percentage so engaged before entering the seminary.

Summary

To answer the question posed at the outset, this present study found that the Negro professed members of the Divine Word Missionaries had their vocations formed in substantially the same circumstances as are formed the generality of America's vocations. That is to say, they enjoyed approximately the same healthy formative benefits to be found in a Christian family, the so-called "vocation family." The Negro "vocation families" in the study were found to be of substantially the same social background as other such families in America.

THE SILENT SAINT

(*Continued from Page* 77)

canticles or trenchant maxims would have been out of place on his lips. He was a carpenter and a father. Nothing else — except one of the greatest of saints.

The silent saint has much to say for our day and age. Science's prodigious discoveries tend to bewilder individual souls. You feel dwarfed, perhaps frightened. You feel little and insignificant, unknown and disregarded. Have faith. Be patient. God has placed within you greatness. A greatness that will expand. The grace of God is an energizing power. A power that unfolds slowly. Patiently allow it to have its way. Do not anticipate it and do not restrain it. Work with it. Faithfully, peacefully, wholeheartedly. Within the framework of your present position and circumstances, within the framework of the work and people where God has placed you. Confiding yourself to the fatherly care of St. Joseph. Asking of him in prayer that as he had the task of forming and caring for Christ's physical body, so he may form and care for you who are a member of Christ's mystical body.

THE MODERN CHALLENGE OF THE MISSIONS

by RICHARD CARDINAL CUSHING

PART IV

The German scientists who first split the atom may have given small thought to the fact that the day they ushered in a new age was the Feast of the Epiphany of Our Lord. Epiphany means a manifestation, a revealing of power. It was God's power that stood revealed on that historic day.

The scientists could usher in a new age; but they cannot give us "a new earth wherein dwells justice." That is something reserved to the saints. Sanctity is the only solvent that will penetrate to the hearts of men and release the pent-up energies of goodness and high ideals that a loving God keeps storing therein. Sanctity is the price, my dear missionaries, that you will have to pay for the hearts and minds of men. Sanctity must be your "exchange."

"I will give you anything," says God—runs an old Spanish proverb—"only you must pay me for it."

The world is yours, my dear missionaries. Take it! But don't forget you must pay for it. And in the coin of sanctity and sacrifice.

You will get your reward. Not perhaps in happiness here — though the missionaries are the happiest of men —but in blessing for misery, joy for sorrow, heaven for earth — and God for eternity.

And how about Catholics who can't head for the far fields? They can be involved, too. They can begin by forming themselves intellectually so that they understand the concept of Mission versus Missions.

Keeping informed — through their Catholic newspaper — lending support through prayers and gifts, interesting others in mission work, stimulating

appreciation of a mission vocation as a normal part of the Church's life, not an extraordinary calling — all these can be accomplished by people at home.

One thing is bound to result. It will mean the end of the kind of parochialism that limits Catholic life to just what takes place within the parish.

And the Catholic who claims, "I pray for the missions all the time?"

That's not total involvement. The devotional life and the sacraments are a support for the apostolate, not a substitute. Even people flat on their backs in hospitals have found ways to do more for the Church's mission than simply pray.

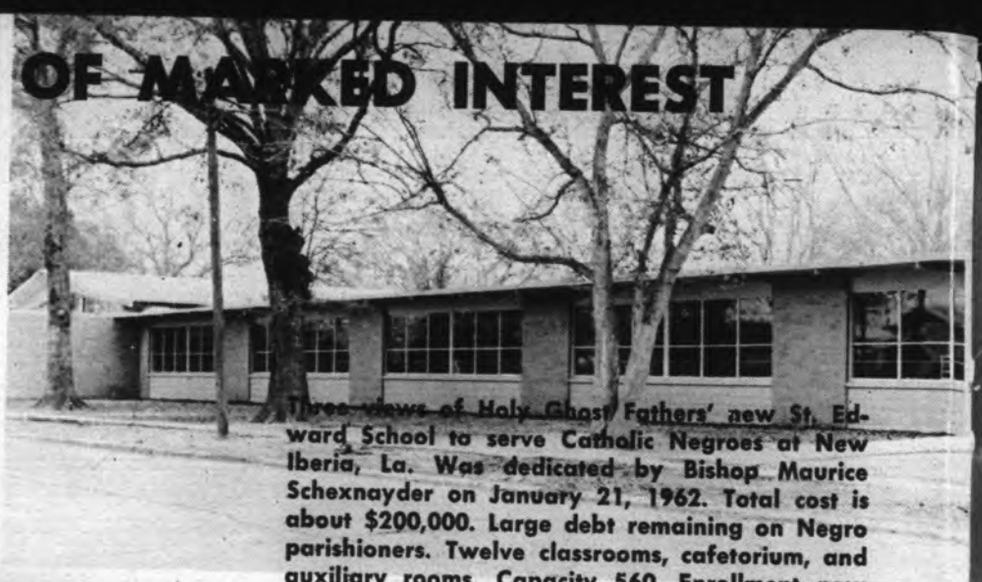
Emerging nations, the Communist threat, the battle against world poverty and disease — such factors have thrust the Church into an age that must dismiss "ghetto Catholicism" and clerical exclusiveness.

The whole Church is missionary. I think it is awakening to its mission responsibilities. Missionaries themselves are convinced that with the new spirit abroad there will go a new zeal, new techniques, and, as Bishop Sheen said, "a new outpouring of the spirit of Christ."

But that spirit will die a slow death without a Native Mission Center, Institute or some similar organization, planned by missionaries themselves, approved by the Hierarchy and the Holy See, and given, after it proves to be effective, a Pontifical Status. That Center could be the powerhouse of missionary knowledge, zeal and support that would reach all Catholics in this country and not as at present the "willing workers."

THE END

PHOTOS OF MARKED INTEREST



Three views of Holy Ghost Fathers' new St. Edward School to serve Catholic Negroes at New Iberia, La. Was dedicated by Bishop Maurice Schexnayder on January 21, 1962. Total cost is about $200,000. Large debt remaining on Negro parishioners. Twelve classrooms, cafetorium, and auxiliary rooms. Capacity 560. Enrollment now 330. Staffed by Sisters of the Blessed Sacrament (Cornwells Heights, Pa.). Rev. Edmond Leonard, C.S.Sp. is the pastor.

This past fall Cardinal Cushing of Boston took out a life membership in the National Association for the Advancement of Colored People (N.A.A.C.P.), the nation's oldest civil rights organization and possibly its most maligned. The Cardinal's action in associating himself, a leading Catholic churchman, with the NAACP, jolted long time opponents of the organization. His move dramatically "yanked the rug" from under those who continue to dub the NAACP communistic despite all contrary evidence.

Last fall the Catholic Interracial Council of New York presented its annual James J. Hoey Awards to two laymen—Mrs. Osma Spurlock of Indianapolis, a social worker, and Mr. Ralph E. Fenton of Boston, an insurance firm official. The Hoey Awards go annually to a white and to a Negro member of the laity who have made a significant contribution to the betterment of race relations. Mr. Fenton (2nd from right) directs Boston's program "Action for Interracial Understanding." Mrs. Spurlock is vice-chairman of the Mayor's Human Rights Commission in her city.

Eleven-month-old Yvette of the James Leonard family is shown being baptized at Milwaukee recently. In the same ceremony were baptized also her parents and six of her seven brothers and sisters. A two-year-old brother was baptized last year while in a hospital. Five couples acted as sponsors. The five wives are member of the Ladies of Charity who took the Leonard children to instructions until they were enrolled in St. Gall's School. The parents, impressed with Catholic education, also took instructions at St. Gall's Parish. An isolated instance of how America's Negroes are being won to the Catholic Church in the Midwest.

TAKE A MISSIONARY INTO YOUR FAMILY

Have you longed for a missionary in your family? Read this to learn how you can have one.

Blessed are you if God has called one from your family for His service. However, if your family cannot yet claim such a blessing, it can, nevertheless, have a missionary NOW. How? By financing or helping to finance the training of a missionary. The sum of $5,000 finances the training of a missionary. When invested, it can cover the training of missionary after missionary through years. Can you give the entire amount or can you give part of it? Both ways enable you to take a missionary into your family, though, of course, the greater one's sacrifice in this matter the greater the relationship with the missionary. If the missionary's financial support entirely or only partly comes from you he is a "spiritual" son to you and you share his many labors for Holy Church. Take a missionary into your family by giving an entire $5,000 scholarship (burse) or a part of it.

Dear Father: Please accept my prayers and donation of $ _____ in honor of my favorite saint (devotion) _____ for a scholarship in your seminary at: (check) Arlington, Calif; Bay Saint Louis, Mississippi.

My Name _____

Address _____

City _____ State _____

(Mail to: Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi)

MASS INTENTIONS

Gratefully Received

Repeatedly we receive questions about Mass stipends. We are very grateful for your Mass stipends. They are distributed promptly among our missionaries both at home and abroad. As the individual missionaries must fit your requests into their local schedules and conditions, it is not easily possible, regretfully, to arrange for definite dates on which the Masses will be said or sung.

CUSTOMARY OFFERINGS FOR HOLY MASSES
(Vary according to your Diocese regulations)

LOW MASS—one or two dollars. (Offering of two dollars sustains the missionary for a day and may even allow something extra for his mission.)

HIGH MASS—five dollars.

TRIDUUM OF MASSES—five dollars. NOVENA OF MASSES—fifteen dollars. GREGORIAN MASSES (requested customarily for but a single departed soul)—fifty dollars.

. . . . . cut on this line . . . . . .

Dear Father: I am sending the following Mass requests to you. I understand that dates for these cannot be easily arranged.

Kind of Mass? _____

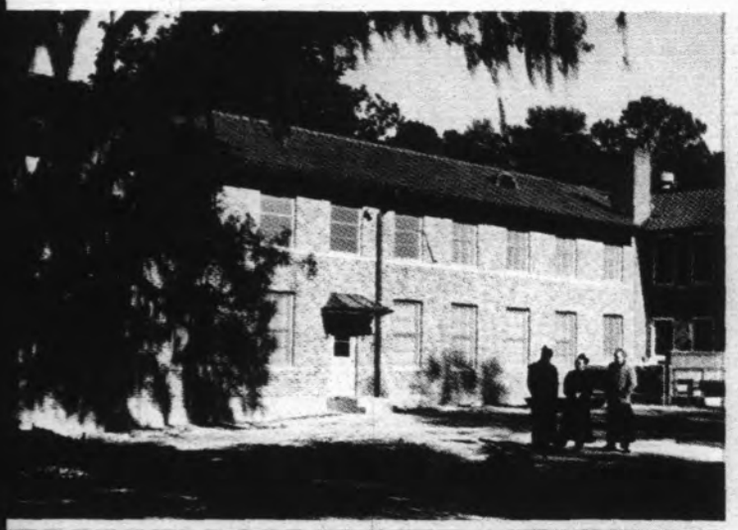
How many? _____

For what intention? _____

Offering? _____

Send Mass intentions (with your name and address) to:

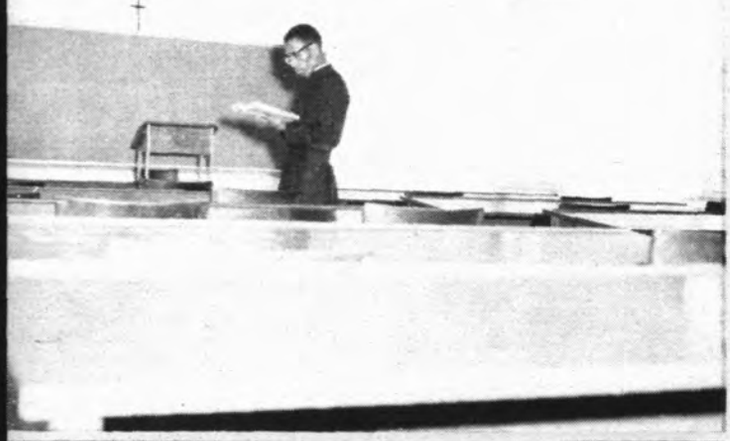
FATHER PROVINCIAL
DIVINE WORD MISSIONARIES
BAY SAINT LOUIS, MISSISSIPPI



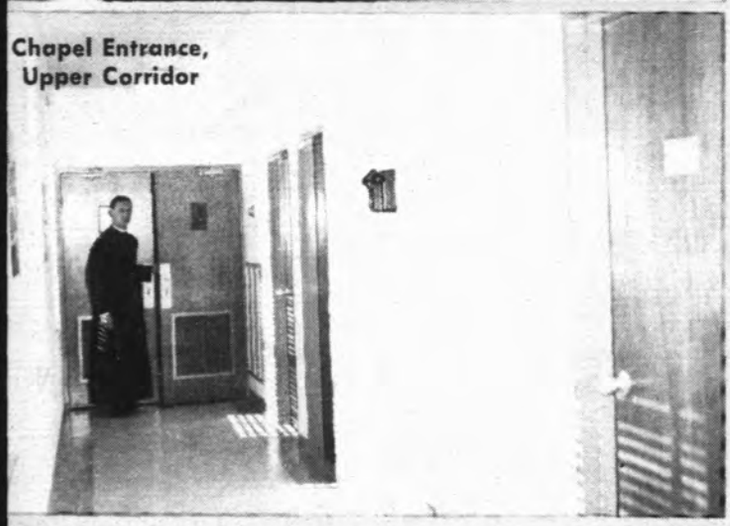
NEW ADDITION TO OUR BAY SAINT LOUIS SEMINARY

-Divine Word Missionaries

Lecture Room



Chapel Entrance, Upper Corridor



We work for a cause dear to your heart in the home and foreign missions. Will you send us whatever backing you can, and let us apply it towards the payments for our new addition pictured here. You can claim a share in our work when you help in any way you can.

Dear Father: I wish to give this bit of help to your work of training missionaries for the home and foreign missions. Please accept my donation $.....towards the payments on your newly expanded seminary.

My Name .....

Address .....

City ..... State .....

(Send to: Father Provincial, Divine Word Missionaries, Bay Saint Louis, Miss.)

DIVINE WORD Messenger

25¢

APRIL, 1962

Negro Candidates for Priesthood

HOLY WEEK

THE PRESENCE OF GOD

RACE DISCRIMINATION AND CONSCIENCE

Eternal rest grant to them, O Lord!

A highly recommended way to help your dear ones, living and dead, is by ENROLLING them in our MISSION MASS LEAGUE. The benefits: remembrance in 3 special Masses daily; remembrance in all the Masses of our missionary priests; also a remembrance in the Communions, prayers, and good works of our missionary Brothers and aspirants.

Three Popes have approved our MISSION MASS LEAGUE. A colorful certificate is sent with each Perpetual Membership.

Year Membership $1.00; Perpetual Membership $10.00; Perpetual Family Membership $25.00.

Write to: Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi.

CUT ON LINE

Dear Father Provincial: I request .....

..... membership for .....

....., living—deceased, (Encircle

correct word) at address .....

..... City .....

Zone..... State .....

MISSION GIFT AGREEMENT

(ANNUITY)

A safe, sensible solution on how to invest for your future and yet now help your Church.

A good investment. It assures good income for life. And by arrangement it helps to train young men to be missionary priests and Brothers.

Investigate the Mission Gift Agreement NOW!

Write to: Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi.

CUT ON LINE

Dear Father Provincial: I have $ ..... at my disposal that I could put into your Mission Gift Agreement. I am ..... years of age. What rate of interest would you pay me for this during the remaining years of my life?

Name .....

Address .....

City ..... Zone .....

State .....

(All information kept confidential.)

Vol. 39 / No. 4 / April, 1962

DIVINE WORD Messenger

BAY SAINT LOUIS, MISSISSIPPI

(Formerly, St. Augustine's Catholic Messenger)

THE DIVINE WORD MESSENGER is published by the Divine Word Missionaries at the headquarters of their southern U. S. province, St. Augustine's Seminary in Bay Saint Louis, Mississippi. The magazine's primary message is about the Catholic Church's progress among the American Negroes, to win sympathy and support for this important apostolate.

THE DIVINE WORD MISSIONARIES are an international missionary order of over 5,000 members, including Bishops, Priests, and Brothers. In 1905 the order began working among the colored people of the southern U. S. Today the order conducts more than 40 parishes and missions in that region. Also, the order early gained a reputation for training colored Priests and Brothers at its Bay Saint Louis seminary. Today candidates of any race may train there.

READERS WILLING TO HELP the Divine Word Missionaries' work, also young men wishing to join the Divine Word Missionaries' ranks should write: Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi.

PHOTO CREDITS: Rev. John Sheerin, S.V.D.,-p. 100; Rev. Wilbert White, S.V.D.-101, 102 (bottom), 116 (May & Musinsky), 117 (Bay St. Louis); Rev. Vincent Waiches, S.V.D.-102 (top), 103, 116 (Luling), 118; Felici-112, 113 (upper two); Giordani-113 (bottom); Rev. Joseph Kehrer, S.V.D.-116 (Pine Bluff); Rev. Anthony Kolodziej, S.V.D.-116 (Datig), 117 (Riverside); Contributed-all others.

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Change of Address? Mail us promptly your OLD address (exactly as printed on mailing label of your Messenger) and your NEW address (with zone number, if any). Allow the usual 5 weeks for change-over.

The Cover: Negro candidates vest for the rite of priesthood ordination at Divine Word Seminary, Bay Saint Louis, Mississippi.

. . . The Message

from Divine Word Missionaries

In Memory of Archbishop O'Brien and Father Kramer

Two outstanding Catholic apostles of this century died in February within 2 weeks of each other. Archbishop William D. O'Brien, Auxiliary of Chicago, President of Extension Society, and Father Edward Charles Kramer, Director General of the Catholic Board for Mission Work Among the Colored People, were the two.

Archbishop O'Brien, of Chicago, was ordained on July 11, 1903. He began work with the Extension Society in 1907 and continued the work for more than half a century. He was president of the Society for almost 37 years. Extension Society's aim is to further the Church's growth by offering financial help to parishes in rural and mission areas of the U.S. During the years of Archbishop O'Brien's imaginative leadership, the Society offered more than $50,000,000 to such parishes and missions and built more than 5,000 Churches. The enterprising president of Extension Society was made a Bishop on April 25, 1934 and was named Auxiliary of Chicago. He was made Archbishop in November, 1953. The Archbishop was 83 at his death. He was buried on February 23.

Father Edward Charles Kramer, of Cleveland, was ordained at Rome on June 13, 1908. After 14 years of priestly work in his home diocese, he was granted temporary leave on April 23, 1922 to assist the Director General of the Catholic Board for Mission Work Among the Colored. The temporary leave stretched into almost 40 years. In those years Father Kramer's name became known across the land as he begged funds everywhere to support nuns teaching in destitute Negro schools. But, of sole interest to the priest, his cause became equally widely known. He was able to beg

(Continued on Page 119)

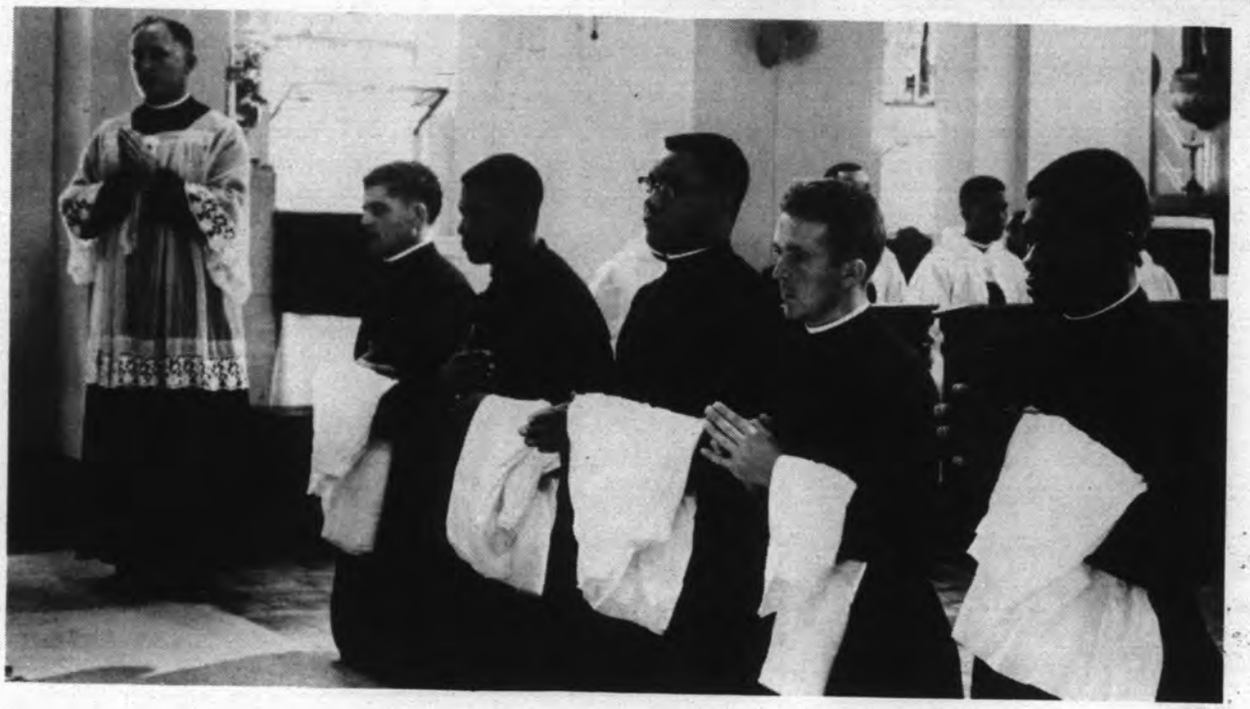
Photo (1951) of Archbishop O'Brien (center) at our Divine Word Seminary, Bay Saint Louis, Mississippi. The Archbishop many times befriended our seminary and our Negro missions in the South with personal help.

NEGRO CANDIDATES FOR THE PRIESTHOOD IN U.S.A.

A survey recently completed by staff members of the *Divine Word Messenger* indicates there will be eleven Negroes added to the U.S. clergy this year. Nine of that number are American Negroes. The remaining two, one a British West Indian and the other a British Honduran, are permanently attached to a U.S. province of their religious order. Eight of the eleven new priests are members of religious orders, with the Divine Word Missionaries alone claiming five of the eight. The three diocesan priests will be ordained, one each, for the Boston and New York Archdioceses and for the Alexandria, La. Diocese.

The addition of the eleven new priests will raise the total of U.S. Negro priests to 131, a new high, and an increase of 40 in just three years.

The survey covered 203 major seminaries, monasteries, and houses of study in the U.S. It further learned that there are 64 Negroes in American major seminaries, and in one Roman seminary, who are candidates for the U.S. clergy. An additional 10 foreign Negroes who are studying in Ameri-



can seminaries are candidates for the clergy of their own countries.

Forty-seven of these 64 seminarians are members of religious orders. The remaining 16 are candidates for the clergy of various dioceses, among which are the Archdioceses of Atlanta, Chicago, Detroit, New Orleans, Indianapolis, Newark, St. Louis, and the Dioceses of Spokane, Brooklyn, Hartford, Camden, and Kansas City-St. Joseph. These 64 candidates are spread over the entire six years of the major seminary course.

The continuing concentration of Negroes in the religious clergy rather than in the secular clergy is apparent from the survey. More than two-thirds of the Negro major seminarians in the U. S. today are members of the religious orders. In 1959 Divine Word Missionaries noted that two-thirds of the 91 U.S. Negro priests ordained by that year were members of religious orders. ■

TES

FOR THE PRIESTH

Archbishop Amissah of Ghana, Africa, visiting America in September, 1961 admits to the clerical state an American Negro, John Wynn, S.V.D., of Miami, Florida.

Negro Spirituals and Catholicism

PART II

by FATHER JOSEPH FICHTNER, O.S.C.

When we look into the spirituals for traces of the Gospel narrative, we find them replete with events of the life of Christ, with parable and lesson. The mysteries of the Crucifixion and Resurrection exerted more emotional and religious appeal for the slave than any other event in his Master's life. Of all feasts, the Nativity, strangely enough, was the least religiously celebrated. Few spirituals commemorate the birth of Christ, and they are of more recent origin: "Dar's a Star in de East," "Mary Had a Baby," "Rise up Shepherd an' Foller." What the reasons were for this lacuna are hard to ascertain. It has been surmised that the old plantation preacher was puzzled by the doctrine of the Virgin Birth (some non-Catholics have called it the Immaculate Conception) and rather than get himself involved in an explanation of the fact, he touched upon it lightly or by-passed it. The bards who listened to him were left unimpressed. Or perhaps the Negro was hard put to reconcile his God, almighty, being born of a woman. In this respect he was rather Nestorian in his religious thinking or upbringing. A last reason, and perhaps truer because simple and natural, is that the anniversary of His birth had little or no religious import for the Negro. On this day the slave was free from work and could make merry and forget his troubles.

It is practically impossible to enumerate all the notions, basically and originally Catholic, that are to be found explicitly or implicitly in the spirituals. Many of them are couched in blunt, forceful phrases, to drive home to the singers a point of religion —satan, sin, remorse, hell; God Almighty, children of God, praise of God, omniscience, predestination; Holy Spirit; Lamb of God; faith, hope, love, prayer, baptism, holiness, miracles, grace; particular judgment, resurrection, angels, saints, heaven. Has any other folklore embodied so much heartstrings, might it not be utilized more universally, let us say in our mission lands?

Although its religious textual content is wide and varied, we can discover a theme or two. One of the dominant themes is that of death, a thought which must have preoccupied the slave. Life rolls along like a chariot, rolling through an unfriendly world. Death is close by, inevitable, and before long the slave will lay down his heavy burden and death will "lay his cold icy hands" on him. Death might come in the field. The traditional figure for death is a boat crossing a stream (Noah's ark!!), or a ship leaving port, or a chariot (of Elias) toting the soul heavenward.

The foreboding of death, however, is not morbid. Sin alone is the real evil leading to hell. Hell, from which the sinner cannot hide, is a deep and dark despair. Yet neither sin nor hell prevent the slave from hoping in heaven—he keeps "a-inchin' along" because his "soul's been anchored in de Lord." The redemption, the resurrection, heaven, all hold out promise of a happier existence.

Nowhere does the Negro poet-singer employ more striking metaphor than in picturing the death of the Savior upon the Cross and the glory and companionship of the saints and angels in heaven. Realistically, as if creating

(Continued on Page 114)

Father Fichtner is a Crosier Father and is stationed at his Order's seminary at Fort Wayne, Indiana.

Race Discrimination and the Christian Conscience

by Loretta Butler

PART I

The plea of this paper is to stimulate thinking Catholics to recognize their obligation under God to demonstrate genuine concern for, respect for, and regard for all men as men.

The following quotation from Emile Mersch's *Morale et Corps Mystique* is presented by Ford and Kelly in their *Contemporary Moral Theology*. In my opinion, it is most applicable to an appraisal of racial discrimination and the Christian conscience — the theme of this discussion:

> To sum up this entire article in a few words, we would say that a spiritual doctrine, like the Christian doctrine in general, is not in the first place a declaration of war, but a formula of union.
>
> The fundamental truth is that God has created everything, that Christ has redeemed all of us, and that, in Him, human nature forms only one person with the divine nature.
>
> Union with God, union with Christ, union with all men in Christ and in God, that is the essential, and in a certain sense, the whole thing.
>
> The first, the unique precept even, is to love God and the neighbor.
>
> And also, since God is not accessible except through the humanity of Christ and since the humanity of Christ is no longer here below except in men, the centre of all spirtiual doctrine and the great means of sanctification is the love of the neighbor, zeal for souls.
>
> To contribute, in ourselves and in others, to this mystical prolongation of the Incarantion, which is the divinisation of the human race, is our entire duty, and it should constantly preoccupy us.[1]

The above quotation points up the positive, social approach to a grave moral issue which faces us today—racial discrimination. The teaching of this area of the social doctrine of the Church has been especially ignored, neglected, or mis-directed. Christians have for so long been educated in such a manner that their developed moral sense has failed to go beyond their obligations of a personal order and individual relations. Christians have not been sufficiently prepared through the development of a well-formed conscience in regard to their collective obligations to live with others in the world into which they have been plunged.

1. How did this problem begin?
2. How have we faced the moral issues which are present?
3. What has been the teaching on interracial justice and charity?
4. How have the Bishops responded to the need for an aroused Christian conscience?
5. What has been the result of the method of approach to the teaching of the moral principles of justice and charity?
6. Are we still following an individual and negative approach to teaching of the principles of social justice and charity in the area of race relations.

These questions are being raised in the hope that there will be added these few words to the volumes which have been written recently—a sign that there is an increased awareness of the need for a new approach to the teaching of the papal pronouncements in

Miss Butler is currently doing research work towards her Ph.D. degree in education. She is at the Catholic University in Washington, D.C.

INTENTIONAL SECOND EXPOSURE

Negro Spirituals and Catholicism

PART II

by Father Joseph Fichtner, O.S.C.

When we look into the spirituals for traces of the Gospel narrative, we find them replete with events of the life of Christ, with parable and lesson. The mysteries of the Crucifixion and Resurrection exerted more emotional and religious appeal for the slave than any other event in his Master's life. Of all feasts, the Nativity, strangely enough, was the least religiously celebrated. Few spirituals commemorate the birth of Christ, and they are of more recent origin: "Dar's a Star in de East," "Mary Had a Baby," "Rise up Shepherd an' Foller." What the reasons were for this lacuna are hard to ascertain. It has been surmised that the old plantation preacher was puzzled by the doctrine of the Virgin Birth (some non-Catholics have called it the Immaculate Conception) and rather than get himself involved in an explanation of the fact, he touched upon it lightly or by-passed it. The bards who listened to him were left unimpressed. Or perhaps the Negro was hard put to reconcile his God, almighty, being born of a woman. In this respect he was rather Nestorian in his religious thinking or upbringing. A last reason, and perhaps truer because simple and natural, is that the anniversary of His birth had little or no religious import for the Negro. On this day the slave was free from work and could make merry and forget his troubles.

It is practically impossible to enumerate all the notions, basically and originally Catholic, that are to be found explicitly or implicitly in the spirituals. Many of them are couched in blunt, forceful phrases, to drive home to the singers a point of religion —satan, sin, remorse, hell; God Almighty, children of God, praise of God, omniscience, predestination; Holy Spirit; Lamb of God; faith, hope, love, prayer, baptism, holiness, miracles, grace; particular judgment, resurrection, angels, saints, heaven. Has any other folklore embodied so much heartstrings, might it not be utilized more universally, let us say in our mission lands?

Although its religious textual content is wide and varied, we can discover a theme or two. One of the dominant themes is that of death, a thought which must have preoccupied the slave. Life rolls along like a chariot, rolling through an unfriendly world. Death is close by, inevitable, and before long the slave will lay down his heavy burden and death will "lay his cold icy hands" on him. Death might come in the field. The traditional figure for death is a boat crossing a stream (Noah's ark!!), or a ship leaving port, or a chariot (of Elias) toting the soul heavenward.

The foreboding of death, however, is not morbid. Sin alone is the real evil leading to hell. Hell, from which the sinner cannot hide, is a deep and dark despair. Yet neither sin nor hell prevent the slave from hoping in heaven—he keeps "a-inchin' along" because his "soul's been anchored in de Lord." The redemption, the resurrection, heaven, all hold out promise of a happier existence.

Nowhere does the Negro poet-singer employ more striking metaphor than in picturing the death of the Savior upon the Cross and the glory and companionship of the saints and angels in heaven. Realistically, as if creating

(Continued on Page 114)

Father Fichtner is a Crosier Father and is stationed at his Order's seminary at Fort Wayne, Indiana.

Race Discrimination and the Christian Conscience

by Loretta Butler

PART I

The plea of this paper is to stimulate thinking Catholics to recognize their obligation under God to demonstrate genuine concern for, respect for, and regard for all men as men.

The following quotation from Emile Mersch's *Morale et Corps Mystique* is presented by Ford and Kelly in their *Contemporary Moral Theology*. In my opinion, it is most applicable to an appraisal of racial discrimination and the Christian conscience — the theme of this discussion:

> To sum up this entire article in a few words, we would say that a spiritual doctrine, like the Christian doctrine in general, is not in the first place a declaration of war, but a formula of union.
>
> The fundamental truth is that God has created everything, that Christ has redeemed all of us, and that, in Him, human nature forms only one person with the divine nature.
>
> Union with God, union with Christ, union with all men in Christ and in God, that is the essential, and in a certain sense, the whole thing.
>
> The first, the unique precept even, is to love God and the neighbor.
>
> And also, since God is not accessible except through the humanity of Christ and since the humanity of Christ is no longer here below except in men, the centre of all spirtiual doctrine and the great means of sanctification is the love of the neighbor, zeal for souls.
>
> To contribute, in ourselves and in others, to this mystical prolongation of the Incarantion, which is the divinisation of the human race, is our entire duty, and it should constantly preoccupy us.[1]

The above quotation points up the positive, social approach to a grave moral issue which faces us today—racial discrimination. The teaching of this area of the social doctrine of the Church has been especially ignored, neglected, or mis-directed. Christians have for so long been educated in such a manner that their developed moral sense has failed to go beyond their obligations of a personal order and individual relations. Christians have not been sufficiently prepared through the development of a well-formed conscience in regard to their collective obligations to live with others in the world into which they have been plunged.

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the area of social justice, particularly in racial justice.

One of the most encouraging signs of an awakened consciousness of the unity of all mankind and human dignity is the ever-increasing supply of written materials on these subjects. The urgency for attaining world peace through a deeper understanding of all population groups has emphasized the specific need for a conscientious striving toward racial justice and charity in America.

The gamut of problems involved in the history of the Negro in America have been scrutinized, analyzed, and probed by numerous writers for centuries to the point that the results of these problems have been justified, condemned, misrepresented, objectively recognized, and/or ignored according to the philosophy of the historian, sociologist, politician, economist, educator, theologian or whomever attempted this seemingly impossible task.

The Beginning of the Problem

The Negro has indeed been a controversial factor in American history from the very beginning. First, we learn of the few Negroes who accompanied the early explorers; then, large numbers of Negroes were forcibly brought to America's shores from Africa and Central and South America fostering the growth and development of slavery; later, there came the bitter conflict of the Civil War followed by the "Reconstruction Period" with its resulting problems; and today, almost a century later, the struggle to obtain the basic human rights for all men seems to have just begun.

In his book, *The Catholic Church and the American Negro*, Father Gillard refers to the issue of slavery and the efforts of the Catholic Church in these words:

> Catholics frequently defied the laws and instructed the slaves regardless of consequences. The same may be said of the Quakers. Severe and general as were the laws against the education of the Negroes, they rarely applied to or were seldom enforced against the teaching of individuals or groups on plantations or at the homes of owners. Often the mistress of the household or her children taught the house servants; on Sundays others were included in the classes. Catholics were bound to take at least this means of instructing the slaves, as is evident from the many pontifical utterances of the Popes, from Pius II down.
>
> In the period before 1829 all Catholic effort was necessarily individual. There is abundant evidence that during this period Catholics did admirable work in behalf of the Negroes, but Maryland and Louisiana (later Kentucky) were the only localities in which the Church was free to do anything like effective work.[2]

The early efforts of the Catholic missionaries were frustrated by later problems of a social, economic, and political nature upon which it is impossible to elaborate in this sketch. However, it is essential to keep in mind the fundamental truth held by the Catholic Church of the nature of man, man's dignity as a creature of God, made to His image and likeness —redeemed by Jesus Christ, and destined for eternal happiness with God.

The background of much of the race problem in America—a pluralistic society—seems to revolve around this failure to recognize the Negro as a man. A comment on this attitude by the North and South was made recently in a review of a book by John Hope Franklin entitled *Reconstruction: After the Civil War*. The reviewer David Potter concludes the review with these words:

> One thing is clear: The Republicans mustered enough strength to

launch a Reconstruction program, but they did not get enough backing to carry it through. Why? Part of Franklin's answer is that there was a "Northern aquiescence to the Southern view of the Negro." The evidence is plentiful that the free Negro north of the Ohio River and the Mason-Dixon line had been treated as an outcast and a parish for decades before the Civil War. Slavery was sectional but racism was national.

Reconstruction was launched, perhaps, because the American people dimly, gropingly, perceived that the logical alternative to slavery was equality; it failed, perhaps, because logic has never been the law of history, and because the nation-wide refusal to regard the Negro as a member of the community compromised the program of Reconstruction from the beginning.[3]

Approaching the Issue

Recognizing the urgent need for education in moral principles in the area of interracial justice as formulated in Catholic social thought, we return to more recent times and refer to the statements of Father LaFarge in his treatise on Interracial Justice in 1937. Approaching the question of race relations as primarily a moral problem was stressed by Father LaFarge:

> What is the question of race relations? Is it something political, to be decided as a matter of political expediency? Is it psychological, and thereby to be merely a business of analyzing people's emotions and sensations? Is it a question of history, or culture, or anthropology? The assumption in this treatise is that it is primarily a moral question in so far as any racial solution is to be achieved; and secondarily a matter of these social sciences. A éractical, not a theoretical solution is what we are seeking.
>
> The Catholic Church does not admit that any moral problem is beyond solution. . . .[4]

The author further states:

> The teachings of Christ proclaimed the moral unity of the human race, based upon men's natural unity as children by creation, of a common Father and as sharing a common physical origin. This moral unity was immortally symbolized by Christ in the expression "neighbor," as applied to all men, regardless of supposed racial or national limitations. The opening words of the Lord's Prayer, "Our Father," reminded men of that natural unity upon which all human neighborliness was based.
>
> From this normal unity of all mankind the Savior drew positive lessons of human relationships of justice, mercy, patience, forgiveness, charity, respect for the young and the weak, etc., which had escaped the attention of moralists whether theistic or pagan.[5]

To Be Continued

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[1]John C. Ford, S.J., and Gerald Kelly, S.J., *Contemporary Moral Theology* (Westminster, Md.: The Newman Press, 1960), pp. 70-71.

[2]John T. Gillard, S.S.J. *Catholic Church and American Negro* (Baltimore: St. Joseph's Society Press, 1929), pp. 11-14.

[3]David M. Potter, Review of *Reconstruction After the Civil War* by John Hope Franklin, *New York Times* (Nov. 19, 1961), pg. 65.

[4]John LaFarge, S.J. *Interracial Justice* (New York: America Press, 1937), pp. 6, 7.

[5]*Ibid.*, p. 59.

The Presence of God

by Rev. E. J. Edwards, S.V.D.

In many passages of Holy Scripture we are admonished to seek God. To seek Him always, in simplicity of heart, and with all our heart. Yet "He is not far from any one of us. For in Him we live and move and have our being." (Acts 17,27) To His eyes we are ever present, He continually thinks of us for He has a care of us, He uninterruptedly touches us for, "He upholds all things by the word of his power." (Heb. 1,1) In truth He is not far from us; but we are far from Him. And because we are, the Holy Spirit urges us to search incessantly for Him: "Seek His face evermore." (Ps. 104,4)

God has given an abundance of helps in our search for Him: all visible creation, prayer, the sacraments, grace. Time and again He manifests Himself, we are aware of Him, we draw near to Him. He is real, present. A moment of light, making everything light. It is wonderful; but it is always brief. The noise and distractions of everyday interests take over and we are back in the darkness of faith and our seeking is, perhaps, for the time being ended.

It is a common experience that life has a way of withdrawing us from Life. Hardly a single day passes but people, pleasures, outside occupations or interests cross our own plans and purposes, diverting, dissipating our intentions and efforts to live a good life, a life for God. It is a wearying task to be picking up the pieces, starting all over again. A wearying task; at times it seems an impossible task.

Wearying it may be; it is certainly not impossible. The force of worldly influences can be lessened, neutralized by the presence of the Divine.

Our earth revolves around the sun. Each day it travels thousands of miles. None of us is aware of any jolts or jars or rushing sound. Why? because the earth carries with it its own atmosphere. In a similar way each soul should carry its own atmosphere with it. An atmosphere in which it goes through each day's journey passing from work to prayer, from clattering traffic to the quiet home, from crowded streets to silent church without losing its awareness and response to the problems and needs of others yet maintaining its own serenity of soul and singleness of purpose. It there such an atmosphere for the soul? There is. The Presence of God.

Living in God's presence is the only atmosphere in which a soul can rightly live. Periodicals, books, radio, television, the theatre, people at work and recreation exert an almost continuous pressure of disruptive, insiduous influence on a soul. But living in God's presence is living in the presence of a Strength superior to all influence. The presence of Omnipotence. A Presence that somehow allows you to see with His eyes, estimate with His values. "In Thy light we see light." (Ps. 35,10) The grace of His Presence enables you to see below the surface of events, to have more compassion and understanding of the views and motives of people; including yourself. You come to see yourself as you really are. In the presence of Him who is Eternal Truth you gradually learn to see yourself truly.

God is present everywhere. All creation reminds us of that. A star, a cloud, a flower, rain and snow, the sun and moon, the mountains and the sea are all His handiwork. We can put ourselves in His presence at the sight of them, recognizing in each the beauty and wisdom of Him who created them.

More important, He is present in each soul in grace. Mysteriously yet really present. As He Himself told us: "I am the Vine, you are the branches. . . . he who dwells in me and *I in him* bears much fruit . . ." Recall this intimate presence of His in your heart throughout the day and that from

Him all grace flows into all of us. "Of His fulness we have all received." (Jo. 1,16)

The practise of God's Presence is a way of life. A most practical way. Especially for people who are engaged in an active life. It enables them to carry their religion with them throughout all the hours of their busy days. It is a living religion, bound up with every aspect of their living—working, sleeping, playing or praying.

Being a life, it is subject to the laws of life. In particular the law of growth. Which means it becomes stronger and deeper with use. And with prayer. When rightly used, of course, it *is* prayer. Establish a framework for each day, beginning and ending the main parts of your work or home life with the presence of God. Essentially, practicing the Presence of God is a remembering that He is present, making an act of faith that He is present. In your own words or an indulgenced aspiration or scriptural verse. The habit grows with use. It should grow, not be forced. It would not be wise to try and *feel* God's presence, or by efforts of the imagination to try to perceive His presence. This does not help; it hinders. The actual sense of His presence is a help, of course—if He grants it. If not then do not attempt to force the gift. The idea should be to acquire the habit of turning to God, coming into His presence at *any* time — not all the time. The child must learn to walk before it can run.

St. Francis de Sales says we are to place ourselves in God's Presence to render to God the honor and homage we owe Him. In much the same way the courtiers of a king who go frequently into the King's presence just to be seen by him and let him know by their attention and attendance they are his faithful servants. "And this simple intention of presenting ourselves before God solely to show Him our gratitude, and our good will,. acknowledging that we are His faithful servants, is most excellent, most holy."

NOVENA to SACRED HEART

April 26 — May 4

Divine Word Missionaries invite you to take part in their monthly Sacred Heart Novena. Daily during the Novena your intentions are remembered at the altar. Send in your intentions with your offering before the first day of the Novena.

Name .....

Address .....

City ..... **Zone** .....

State .....

Intentions .....

.....

.....

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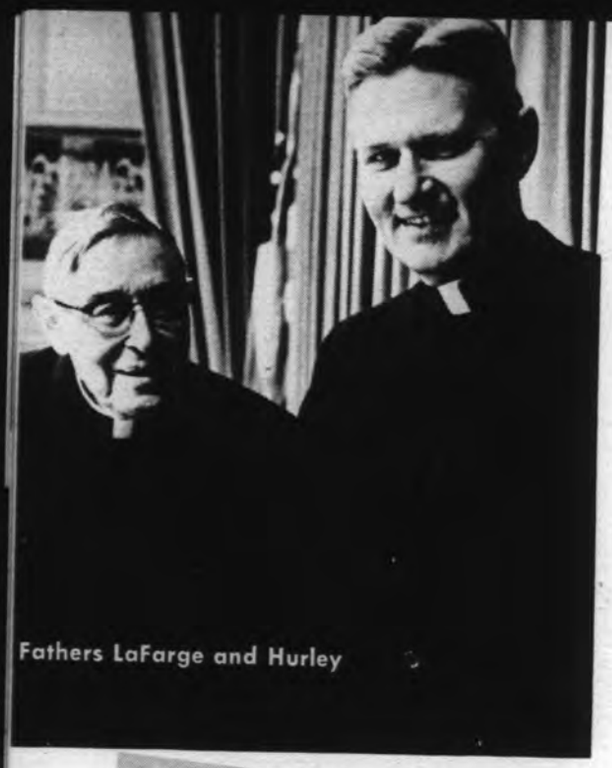
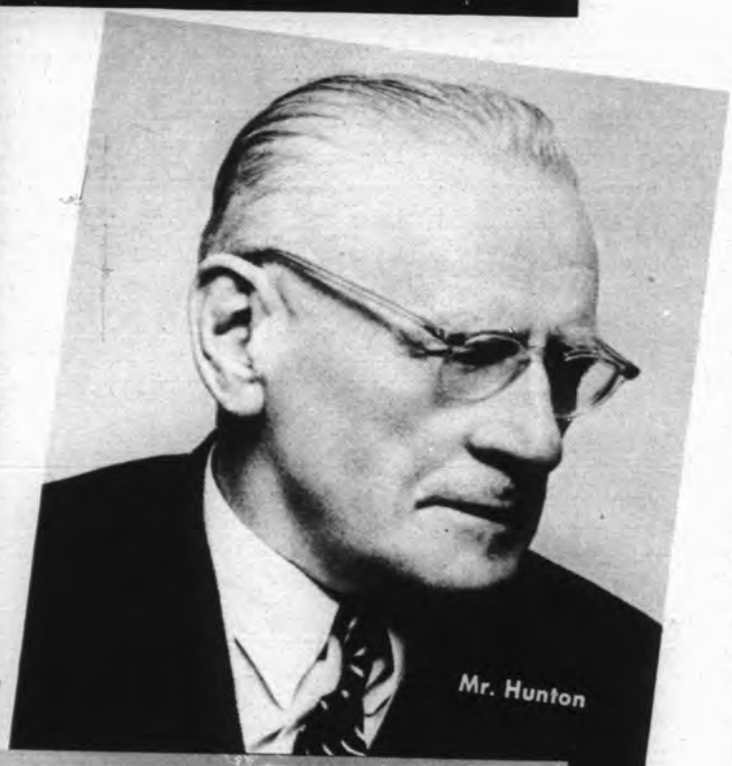
Mail to:

Father Provincial
Divine Word Missionaries
Bay Saint Louis, Mississippi

(Join our 1,000 Lovers of the Sacred Heart. Write to the address above. Monthly devotional letter.)



Fathers LaFarge and Hurley



Mr. Hunton

Mr. Clark

Pioneers Yield

The Catholic Interracial Council movement in America lost the active service of two of its pioneers this year: Father John LaFarge, S.J., and Mr. George K. Hunton. The two were among the founders, in 1934, of the first Catholic interracial Council in the country. Their pioneer effort has since grown to number about 40 councils recently entered into a closely cooperative federation, the National Catholic Conference for Interracial Justice. Its central office is in Chicago. The New York council, however, continues to wear the aura of mother council among the forty or more councils. This is due to its veteran status and to its vigorous round of activities whose scope sometimes goes far beyond the New York City area.

Father LaFarge, 81, Jesuit author and lecturer, asked to be relieved of his post of C.I.C. chaplain. The council's board of directors granted his request and have named him chaplain emeritus. He delivered his farewell address to council members at a Communion breakfast following Mass at Old St. Peter's Church on Barclay Street in New York on February 11. Father LaFarge was succeeded by Father Philip H. Hurley, S.J., of Fordham University, who has been assistant chaplain for the past five years.

Mr. Hunton, who was 74 on March 24, tendered his resignation to the board after 28 years as executive secretary of the council. He was given the title of "secretary emeritus" and will serve in a consulting position in the area of development and public relations. He was succeeded on March 1 by Mr. Dennis Clark.

Mr. Clark is a graduate of St. Joseph's College in Philadelphia and attended graduate schools at Fordham University, Temple University and at the University of Pennsylvania. He

Leadership of Catholic Interracial Council

served for some years as a housing specialist with a public housing agency and with the Philadelphia Fellowship Commission, a private intergroup relations agency. He had experience in migrant labor work. Before joining the Catholic Interracial Council this year, he was Supervisor of the Housing Division of the Philadelphia Commission on Human Relations. In that capacity he was in charge of programs to control community tension and promote equality of opportunity in housing.

The new executive secretary of the New York City C.I.C. has written extensively on problems of race, housing, and urban affairs. His articles have appeared in *America, Commonweal, Social Order, Community, The Jewish Digest,* and in many other periodicals. In 1960 Sheed and Ward published his book, "Cities in Crisis", a study of the impact of city life upon the Catholic Church. Mr. Clark is married and has five children.

Father LaFarge, onetime editor and now an associate editor of the Catholic weekly review, *America,* is widely known for his crisp statements about the need for interracial justice. He has called the interracial problem "cancerous" and said: "If we don't meet it, we're sunk as a nation." He is the author of numerous books, including his autobiography, "The Manner is Ordinary"; "Catholic Viewpoint on Race Relations", and "The Race Question and the Negro." A native of Newport, R.I., and an alumnus of Harvard, Father LaFarge was ordained at Innsbruck, Austria, July 26, 1905. He has been a teacher and a pastor in southern Maryland where he first observed at length the unfortunate position of the American Negro. He has contributed his efforts also to the Liturgical Arts Society, the American Catholic Historical Society, the Catholic Association for International Peace, and to other groups.

Mr. Hunton, editor for many years of the council's publication, *Catholic Interracial Review,* has earned praise from many quarters for his efforts to spread the message of interracial justice. Auxiliary Bishop John J. Fearns of New York, speaking for Francis Cardinal Spellman, Archbishop of New York, told a recent meeting in Mr. Hunton's honor that realism and insight were his trademarks. "He had the realism to understand at the beginning that he could not reach men's hearts until he reached their minds and so he concentrated on education and public relations. He had the insight to concentrate on youth 25 years ago. Today these youths are our leaders who have created a better atmosphere for interracial understanding," the Bishop said.

George Hunton, born in Claremont, N.H., practised law after his graduation from Fordham Law School in 1910 until he joined the C.I.C. He is a member of the executive committee of the National Catholic Social Action Conference; a member of the national board of directors of the National Association for the Advancement of Colored People. Almost singlehandedly he kept Catholic leaders in the U.S.A. aware of the important worth of the NAACP through all the years of its vilification from other quarters. He is a member of the executive committee of the National Catholic Conference for Interracial Justice; a member of the Conference of Executives of Intergroup Relations Agencies, and is secretary of the John Boyle O'Reilly Committee for Interracial Justice. The *Divine Word Messenger* and the Divine Word Missionaries humbly salute the honored pioneers and wish God's blessings on the work of their successors. ■

There is some probability that the Holy Father in Rome will again perform the usual ritual of Holy Thursday much the same as he did two years ago when the accompanying photos were made. At that time he washed and kissed the feet of 13 Negro, Mulatto, Melanesian, Japanese, Indochinese, Indian, and white priests in imitation of Christ's action on the night of the First Holy Thursday.

A footman in medieval costume solemnly poured water from an ornate pitcher. The Pope dried each foot gravely with a white towel. Then he bent low and lifted the foot of each of the young priests to his lips. By this ritual Christians everywhere are reminded of Christ's command that they should have mutual love for one another. By his deliberate choice of priests from various racial stocks Pope John reminded everyone that love and respect must have no racial barriers.

The Pope used a fresh towel to wipe dry the feet of each young priest. The young men were permitted to keep the cloth as souvenirs.

Although the washing of the feet was the duplicate of the Biblical account, much else was strikingly different. The ceremony took place in the magnificent high-ceilinged Church of St. John Lateran before a throng of 15,000 Romans and tourists. Diplomats in full-dress suits, their chests bright with decorations, looked on from pews a few feet away. Soldiers of the three Papal armed forces carrying swords stood rigidly at attention. Footmen and clergymen in a score of multicolored costumes followed the event. The service climaxed the Roman celebration of Maundy Thursday (Holy Thursday). ■

(Continued from Page 104)

a scene of contemplation, placing himself in the midst of it, the poet enacts the Crucifixion. Who can forget the deeply emotional "Were you there when they crucified my Lord?" Christ is seen nailed to the tree, pierced in the side, "the blood come twinklin' down." He bowed his head and died "an' he never said a mumblin' word." "Dey licked him wid violence." This was God's bleedin' lam', the Son whom God gave up "for to come an' die." The purpose of his death, the efficacy and example of it, are not lost sight of. We have been purchased by the dying Lamb, our liberty has been bought by Christ, so that we sinners might have our feet taken out of the miry clay and placed on the right side of the Father. The thought must occur to us that when we too experience the Cross, when ladened with trouble and burdened with grief, we can depend for relief upon Jesus our Savior, our true friend. Dying on Calvary, Jesus reminds us of our own death.

Religious feeling never rises so high in the spirituals as when they speak of the glory and joy of the world to come. No figure of speech is rich and colorful enough to describe heaven—"I know de udder worl' is not like dis." What more homely paraphrase could the poet have found for the words of St. Paul, "Eye has not seen nor ear heard, nor has it entered into the heart of man, what things God has prepared for those who love him?" And yet the pearly gates do not open automatically upon the golden streets of heaven, nor is everyone clothed in a long white robe and adorned with a starry crown—"ev'rybody talkin' 'bout heaven ain' gwine der." Wherever heaven is and whatever it offers in the line of happiness, mighty few can enter there.

For the slave there is only one religion and only two possible ways of living this life—for a heavenly reward or a hellish punishment. If he lives his life religiously, singing of heaven and of the ardent hope that after death he will reap the celestial joys, then heaven will be his home for eternity. Heaven is a kingdom beyond the Jordan, a campground in the Promised Land, a gospel feast where he will sit down to eat milk and honey, a land where all is peace.

To examine the spirituals theologically is to find in them a wealth of Catholic doctrine. In fact, the Catholic can find very little that is objectionable in them. Faced with Protestant teaching, the Catholic often has to separate the chaff from the wheat, to sift the negative from the positive elements (which latter of course he claims to be his own). Happily he does not have to do this frequently in the case of the spirituals. It is true, however, sometimes they do breathe the spirit of a Baptist revival, and they do admittedly contain here and there bits of false doctrine which the Catholic cannot condone.

The chief theological objection against them, so it seems to the writer, is their strong anthropomorphism. One simply cannot explain it away or agree with it. Our own theology does at times resort to improper analogy or metaphor, but no prevalent use is made of it. The anthropomorphic spirituals, however, can be paralleled with Hebraic anthropomorphism. The Hebrews were wont to speak of God in human terms: his hand, his anger, his pity, his eyes, and the like, because they wanted to experience his vital personality and not turn him into an abstraction. We must take the spirituals for what they are: religious folk songs conditioned by their day, a day of slavery. In them simple, primitive art harmonized with religion. The Negro bard was able to counteract the miserable lot of his people with the anthropomorphic thought of heaven. Suffice it to say that God in his

mercy must have been pleased to accept the sincere psalm of suffering.

Since the spirituals are still with us, and since generally we cannot trace in them signs of a watered-down Christianity, we might ask if we are putting them sufficiently to Catholic use. Biblical scholars today acknowledge that the Hebrew people drew upon the culture and religion of the Canaanites and other Semitic peoples, even though they had a religious genius of their own. Often in her past, the Church was able to penetrate into a society by adapting herself to and supernaturalising the artifacts of that society. Because she is Catholic, she can recognize in the spirituals a plea for salvation. ■

Marian Anderson, operatic contralto, renowned for her soulful renditions of the Negro spirituals.

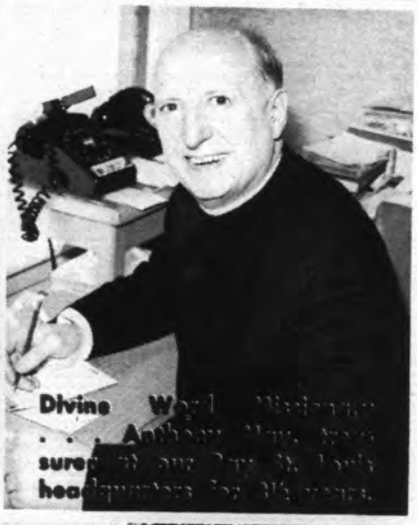
ALONG THE DIVINE WORD

St. Leo's, Divine Word parish, Los Angeles

St. Leo School is staffed by Notre Dame Sisters (Cleveland).

Divine Word Missionaries . . . Edward Datig, educator; William Benz, administrator.

Divine Word Missionary . . . John Musinsky, Novice Master.



Divine W[illegible] . . . [illegible] sure[illegible] head[illegible]

Newlyweds at our Divine Word parish, St. Peter's, in Pine Bluff, Ark.

Children at our Divine Word parish, St. John, in Luling, Tex.

PLACE THE NEGRO MISSIONS IN YOUR WILL

Dear Reader: We, Divine Word Missionaries, publishers of *Divine Word Messenger,* and veterans in the Negro Missions in the South, address this request to you: Will you remember our work in the Negro Missions when you make your last Will and Testament? Any amount you bequeath to us for this work, we assure you, will be put to most worthy use. God will bless your interest in His cause. It was He who advised "Lay up to yourselves treasures in heaven . . ." (Matt. VI, 20).

Gratefully,
The Divine Word Missionaries

RD MISSION TRAIL . . .

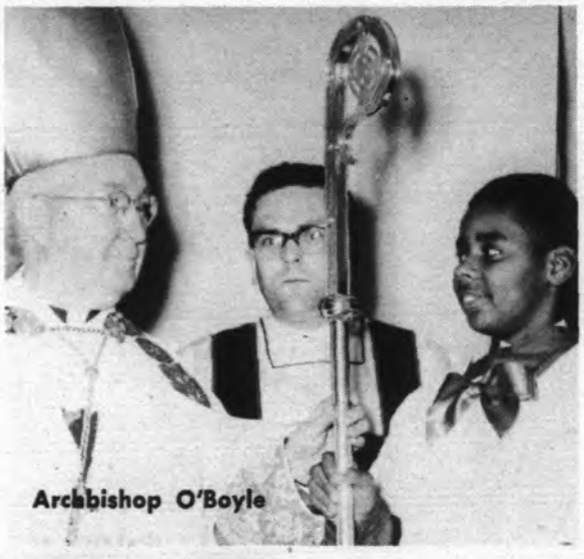
Some of the candidates for the missionary priesthood at the two Divine Word Seminaries located within our Southern Province; candidates at Riverside, California, above, and candidates at Bay Saint Louis, Mississippi, below.

FORM OF BEQUEST IN WILL

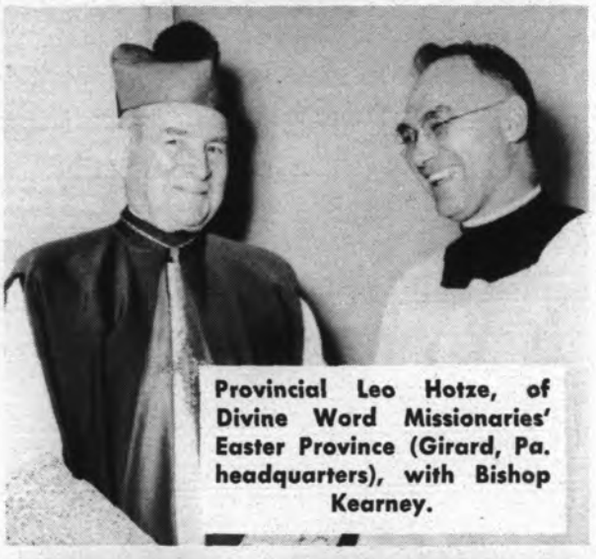
I hereby give, devise, and bequeath to Society of the Divine Word, Southern Province, Bay Saint Louis, Mississippi, the sum of _____ dollars for the uses and purposes of said Province, the same to be its, absolutely and in fee simple. It is my wish that I be remembered in all Masses which may be read for benefactors of said Province.

. . . ALONG THE DIVINE WORD MISSION TRAIL

On Feb. 25, 1962 Divine Word Missionaries dedicated their new and attractive House of Studies at Washington, D.C. It is affiliated with the Catholic University. Archbishop O'Boyle of Washington and Bishop Kearney of Rochester officiated. Provincial Robert C. Hunter from our Bay Saint Louis headquarters is at right.



Archbishop O'Boyle



Provincial Leo Hotze, of Divine Word Missionaries' Easter Province (Girard, Pa. headquarters), with Bishop Kearney.

Father Frederick McGuire, C.M., of the Mission Secretariat, delivered the sermon.

The Message

(Continued from Page 100)

millions of dollars for his cause through the decades. At his death his office was supporting 472 nuns of the Negro schools and was begging $11,750 each month for their minimum level support. When Father Kramer died on February 11 he was in his 80th year.

Archbishop O'Brien and Father Kramer were alike in zeal. But in many other instances they were quite unalike. The Archbishop was of a beaming, even jocular disposition. Father Kramer was of a serious mien. The Archbishop freely moved constantly among the circles of the great, promoting his cause. Father Kramer was a retiring type, of a sensitive, bashful nature. He represented his cause with as little self-presentation as possible. Archbishop O'Brien was effusive and was a very engaging conversationalist. Father Kramer was reticent. He expressed himself as concisely as possible. Archbishop O'Brien knew the value of a good public image. He carefully cultivated such an image for his cause and exploited it to the fullest. Extension Society and Extension Magazine represent the typical vigorous American undertaking, full of self confidence and constantly capturing the public's confidence. Father Kramer was of an older school. Though he did not totally disregard the value of a public image, apparently he had no intention to pursue it beyond the dictates of his natural bent.

Catholic America will ever be indebted to the long work of these two apostles, so totally unlike except in their zeal for the cause of Christ. May God give them His eternal reward. ■

MESSENGER IN ERROR, AN APOLOGY

The *Divine Word Messenger* unwittingly erred in its December-January issue. On page 10, in a passage related to Mr. Warren McKenna, one of six prominent Catholic Negroes featured in that issue, we wrote: "Quietly but firmly he is urging the Holy Name Society of New Orleans to make impossible the segregation of its Negro members . . ."

On February 15, 1962 the Director of the New Orleans Archdiocesan Union of Holy Name Societies, Rev. B. J. McMullen, O.P., wrote us his protest to the passage noted above. He categorically denied its truth. Father McMullen wrote: "In 1952 the Archdiocesan Union of Holy Name Societies passed a resolution against segregation within its ranks and has never held or promoted a segregated affair since then . . . the Holy Name Society of New Orleans is an integrated Society and does not segregate its Negro members and consequently needs no "urging" along these lines . . ."

The Director further pointed out four points that were in error at the passage in question.

On February 17, Mr. Warren McKenna wrote to us that the passage in the *Messenger* was indeed in error, that Father McMullen's objection was well taken. He explained the cause of the error. His explanation is that the *Messenger's* reporter (during an earlier interview) mistakenly understood him to be indicting the Holy Name Union when he indicted the racial segregation practices of the New Orleans Knights of Columbus. The confusion resulted from the fact that the Archdiocesan Union's office allowed a Knight of Columbus (and Holy Name man) use of a certain list of names which he employed for the Knights' purposes along lines of racial discrimination.

The editor of the *Divine Word Messenger* apologizes to the New Orleans Archdiocesan Union of Holy Name Societies for unwittingly making it the object of adverse misinformation. The Union is to be congratulated and further encouraged in its efforts to introduce the charity of Christ among the members of its units. ■

FACTORS IN THE VOCATIONS of A

That the plans of Providence for Negro religious would not be thwarted by such an obstacle as race prejudice, God provided for the establishment of communities of Negro women, such as the Congregation of the Sisters of the Holy Family at New Orleans, La. What are some of the social background and personal factors in the vocations of these Negro nuns? Are they vastly different from those of the bulk of American nuns? Or, are they virtually the same?

For this study of the social background factors in vocations to the Sisters of the Holy Family, 175 professed Sisters of the Congregation were interviewed by questionnaire. The questionnaire was essentially the same as that employed by previous students of the Catholic University of America who had pursued similar studies of religious vocations.

First, a short history of the Congregation, then, a presentation of some of the findings of this study.

History of Holy Family Sisters

In 1842, two young women of color in New Orleans founded the Congregation of the Sisters of the Holy Family. The two were Harriette Delisle and Juliette Gaudin. A French woman, Marie Jeanne Aliquot, helped them with her personal influence and with her finances. Archbishop Blanc of New Orleans approved the erection of a house on the city's St. Bernard Street, November 21, 1842. A Father Rousselon, Vicar General of the Archdiocese, was the spiritual director. A set of rules was drawn up based on the Rule of St. Augustine. The rules were finally approved by Archbishop Leray in 1887.

In the last decade the community has embarked on a program of expansion. A new motherhouse and novitiate was completed in the suburbs of New Orleans. The membership numbers above 300. The Congregation conducts more than 25 schools along the Gulf Coast and in British Honduras.

* * *

The 175 respondents of this study have been divided into 3 groups according to the year of their first profession. Group I (1900-1930), Group II (1931-1945), Group III (1946-1958).

Size of the Families

Regarding size of the families of the Sisters, the study found that the arithmetic mean for the number of children in the first and second groups is 7.1. For the third group, the mean was larger at 8.5. This compares very closely with the findings of Sister Mary Sheila Burns (who previously did a similar study of social factors in religious vocations to three types of women's communities.) These findings indicate that vocations to the Sisters of the Holy Family are fostered by large Catholic Negro families. The study found, also, that these Catholic Negro families come, in the main, from New Orleans and other places in Louisiana, mostly from the southwest corner of the State. Here the Catholic population is considerable. Here also is found the greatest concentration of schools staffed by the Sisters of the Holy Family. Of Group I, 62.1% had birthplaces in Louisiana. Of Group II, 83.8% had birthplaces in Louisiana, and of the third group, 71.5% had birthplaces in that state.

Religion of the Families

The study made inquiry after the religion of the parents. Of Group I, 70.2% showed parents who were

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Father Oliver, S.V.D., Divine Word Missionary, studied at the Catholic University in Washington. He is assistant director of Holy Rosary Institute (co-ed high school) at Lafayette, Louisiana.

cradle Catholics and 10.8% reported parents who were converts. Of Group II, 76.5% had cradle Catholic parents and 10.3% had parents who were converts. Of Group III, 70% reported parents who were Catholics from infancy and 14.2% reported parents who were converts. Of the residual percentages in each group, the parents were, for the most part, Protestants from birth. After a careful check it was further noted that two-thirds of the Sisters constituting this latter percentage were not residents of the State of Louisiana.

Home Ownership Among the Families

The study made evident that twice as many vocations came from families which own their homes. Home ownership is a sign of financial stability and security. The evidence in this study shows that vocations are nurtured better in homes where the family is secure. In Group I, 64.8% of the Sisters came from home owning families and 27.0% from non-home owning families. In Groups II and III the equivalent percentages were 64.7% and 65.7% home owning families as against 33.8% and 32.8% non-home owning families. A related inquiry learned that 21.6% of the families associated with Group I had moved as much as twice. Of Group II, 16.2% was the figure obtained, and 8.6% was found for the families of the Sisters under Group III. Important deductions can be read from this seemingly small factor. Traditionally, Negro mobility has been one of the most serious challenges to the Catholic missionary. Now, as before, the Negro moves from place to place in search of better jobs and better housing. Many leave one home for a better one in the same city or vicinity. The consequent disrupting influences on the development of Negro home life and on the Negro's personal life has hardly adequately been probed.

The greater percentage of vocations to the Sisters of the Holy Family, however, was found to have come from residentially stable families, i.e. from families which had never moved in the daughter's life time or had moved only once. Of Group I, 35.1% were from families that had never moved. Of Group II, 42.6%. Of Group III, 37.1%. Again, Group I included 18.9% whose families had moved but once. Group II yielded 19.% and Group III, 27.1%. These findings compare closely to the findings of Sister Mary Sheila Burns. From the results of the present study, at least for the universe under study and from the data available, it cannot be stated that the Negro vocation family has less residential stability than any other American Catholic vocation family.

Prayer in the Families

Of group I (the Holy Family Sisters professed between 1900-1930) the study found 81.0% whose families practised some form of common family prayer. Of Group II (professed between 1931-1945), 79.4% were from families that practised some form of common family prayer. And of Group III (between 1946-1958), 84.3% were from families that practised some form of common family prayer. These findings, again, compliment the statement of Sister Mary Sheila Burns that the majority of vocation families had at least one form of common prayer. The Negro vocation families under study, then, proved fairly much alike the general American vocation family in this instance. Noteworthy, however, is the fact that among the Sisters of the Holy Family there is some indication of an upward trend in the percentage of their families practising common family prayer.

Catholic Education of Parents

Of Group I, 13.5% reported fathers with a Catholic grammar school edu-

cation and 18.9% reported mothers with the same education; 8.1% reported fathers with a Catholic high school education and 5.4% reported mothers with the same education; 24.3% reported fathers with no Catholic education and 24.3% reported mothers with no Catholic education.

Of Group II, the percentages for identical reports were 25.0% and 32.4%; 5.9% and 4.4%; 38.2% and 36.8% respectively.

Of Group III, the percentages for identical reports were 28.6% and 34.3%; 0.0% and 1.4%; 40.0% and 31.4%.

The preceding figures seem to be a certain indictment for the availability of Catholic education to Negroes in Louisiana. In fact, for the many Catholic Negroes of New Orleans, only two high schools (one for girls, the other co-ed) were available over long decades, though there were numerous Catholic high schools enrolling Whites in the city. (In the past decade a high school where Catholic Negro boys could enroll was begun by the Josephite Fathers.)

Length of Catholic Life Before Convent Entry

To have been Catholics from the cradle appears to be characteristic of the Sisters of the Holy Family, as it is with religious generally. Of those Sisters professed between 1900-1930 (Group I), 81.0% were cradle Catholics. Of Group II, 75.0% were cradle Catholics and 92.9% of Group III were cradle Catholics. Perhaps the reason for the somewhat lower percentages in the first and second groups is that it was during this time that the Church began its organized effort to win the American Negro.

Educational Attainment Before Convent Entry

Group I	43.2%	43.2%	00.0%
Group II	25.0%	54.4%	20.5%
Group III	22.8%	67.1%	10.0%

Catholic Educational Attainment Before Convent Entry

Group I	35.1%	35.1%	00.0%
Group II	22.1%	50.0%	19.0%
Group III	25.7%	61.4%	8.5%

If the Church has made a concerted effort to win the Negro, the Church must admit the Negro to a Catholic schooling. The Church has done this in the past, to some extent. Additional educational facilities for the Catholic Negro are continually being provided. (In Louisiana, whence the bulk of the Sisters under study originate, the policy has always been one of racially segregated schooling in Catholic facilities. Even to this day, the stated policy there is that Catholic schools do not intend to abolish racial segregation before the public schools do. Of course it is incredible to the Catholic Negro that this policy would even be pronounced by his Church, but more incredible, it is actually being adhered to.—Editor). Slowly the Church provided more and better schooling for the Negro. This is the reason why Groups I and II above show higher percentages with at least a Catholic high school education.

Salaried Employment Before Convent Entry

The study revealed that most of the Sisters did not take up salaried employment before entering the convent. Of those who were professed between the years 1900-1930, 64.8% were not previously employed. Of those professed between 1931-1945, 67.6% had not been in salaried employ. And of those professed between 1946-1958, 60.0% had not been employed. This may be explained by the early age at which the aspirants entered the convent. (35.1% of Group I entered less than a year after school's completion; 50.0% of Group II and 55.7% of Group II, less than a year.) Another explanation is the fact that few job opportunities in decent surroundings are available for Negro girls without

more than a high school education. Foregoing figures revealed how scanty was the percentage of Sisters who entered the convent with more than a high school education.

Sources of Advice Prior to Convent Entry

Sister Catherine Bernadette Morgan, S.S.J. learned from a study of the social factors in the backgrounds of vocations to her Order (Sisters of St. Joseph, Chestnut Hill, Pa.) that more and more vocations to the group she studied received advice from religious sisters. A decrease was noted by her in the numbers of those who sought pre-entry advice from confessors. A similar observation by the author of this present study was made of the Holy Family Sisters. Of Group I, 51.3% sought a confessor's advice. But of Groups II and III, the percentages fell to 26.4% and 15.7% respectively. This does not mean that the latter aspirants sought no advice. On the contrary. Whereas 48.6% of Group I had sought a pastor's advice, 63.2% and 61.4% respectively of Groups II and III had done the same. And of the latter two groups, 55.0% and 58.6% had sought advice from a religious sister, as against 37.8% of Group I who had done the same.

Reasons for Choice of Holy Family Congregation

When queried for the reason why they entered the Congregation of the Sisters of the Holy Family, 32.4% of Group I gave as their answer, "For the sanctification of my self and of others." Of Groups II and III, 29.4% and 28.6% respectively gave the same answer. Among other reasons advanced in answer to the query was this, "admiration for the life." This answer was given by 27.0% of Group I, by 17.6% of Group II, and by 25.7% of Group III. (Though these two reasons are valid, it is remarkable that no significant percentage of the respondents gave as a reason their virtual if not actual rejection by other Orders because of their race. It is indeed remarkable, for, in answer to another query, the respondents elsewhere revealed that a high percentage of themselves felt little probability of their acceptance into a community of all-white members.—Editor).

Summary

This study shows that Sisters of the Holy Family come from families which average from 7 to 8 children. Their families are of the middle class Negro group. Many of the Sisters' families own their homes, but due to social and economic conditions, there is some residential mobility among their people. In keeping with the times and with the progress of the American Negro, at least 90.0% of the Sisters received some high school education before their entry into the convent. Catholic education kept pace with this trend. Most of the Sisters queried had had some Catholic school training. No doubt this Catholic education is an important factor in the formation of vocations. A question of importance in these times is the social acceptability of a Negro vocation into a community of white women. From the honest replies received from this survey, this picture is as changing as the times. And the time is not far off when the religious communities for women in this land will cease to be indentified as white or Negro. At least the results of this study, which shows that the social background and personal factors in the vocations of Negro nuns closely parallel those in the vocations of white nuns, seem to justify such a cessation. ■

Boys' and Girls' CORNER

Conducted by A. CORNE

Dear Boys and Girls:

Greetings to all of you, for this month of April. I hope you spent a good apostolic Lent, and have earned a Happy Easter. So many of you have written in to this CORNER that it makes me happy to see how many try to help the missions with stamps, gifts, prayers, and general good wishes. This means that you help to bring a Happy Easter to the missionaries. And through them, you bring Happy Easter to the people for whom they work. That sort of makes you a missionary, too. In that case, let me thank you and congratulate you for your constant interest in our missions, especially those here in our beloved Southland. May your zeal earn for you a perpetual Happy Easter hereafter.

Well! What do my fine young friends have to say for themselves this month? As usual, I shall let you hear directly from them.

BARBARA LEONE (Whiting, Ind.) "I have sent you, under separate cover, a large box of canceled stamps which I hope you will be able to use for the missions . . . I enjoy your Corner — should I say page in the MESSENGER. Please, send me a holy picture of St. Barbara if you can. God bless you."

Thank you very much, Barbara. The stamps will come in handy. I hope you have received that picture of St. Barbara by now.

MARGARET CULLEN (Pomona, Calif.) "Dear Father A. Corne, I'd like to become a member of this club. I hope I have a very nice pen-pal . . . I am 8 years old. I am in third grade. I have 13 stamps. I am in Saint Joseph School . . . Sincerely."

Margaret, your 13 stamps are going to work for the missions. And I am putting your name in the pen-pal list to win you some new friends. We shall wait and see. Tell your sister, Catherine, HELLO from me.

TERRY HEFFERNAN (Cincinnati, Ohio) "In Cincinnati I go to St. William's School. We try to at least get $5.00 when we collect for the missions. I would like to have a holy picture of Pope John the 23rd if you have it."

Dear Terry, I have a confession to make. In all my pictures, I don't even have one nice little picture of Pope John. But I'll try to get some in as soon as possible, and then — one goes to Cincinnati.

GENEVIEVE BROUSSARD (New Iberia, La.) "I am sending two envelopes with stamps in order to get them all in at once. I hope they can be of good use to you. I thought it was fun collecting cancelled stamps for the missions. Although I had help from my first cousin, Dianne. God bless you and the missionaries."

Here are a missionary's thanks to you and Dianne, Genevieve. Some day you will see what good work your offering of stamps performed.

SANDRA LATONI (Box 2609, San Juan, Puerto Rico) "Querido A. Corne, ¿cómo está usted? Recibí su carta, y las estampitas que me mandó eran preciosas . . . Deseo que muchos amigos suyos entiendan el español. Y si quieren escribirme, pueden hacerlo en inglés o en español, me da igual. Que Dios Le bendiga. Su amiga de siempre."

Mi querida Sandra, I am fine, thank you, and I hope you are well, too. Que gusto he tenido en recibir su carta. I hope some of my other young friends will be able to write to you in Spanish, if they can. ¿Cómo le gusta a Usted mi español? To tell the truth, I got it from one of the Fathers here. Anyway, don't forget a little prayer for the missions. Quedo, como siempre, en Cristo . . . A. Corne.

THERESA PAWLICK (La Crescenta, Calif.) "I am 11½ years old and have been reading your MESSENGER for quite some time now. I was wondering if you would kindly try to find for me a Pen-pal in a foreign country . . . Enclosed are 23 stamps and if I am able to find my stamp colection I will send them all to you. May God bless you and keep you in his loving care."

Theresa, I'll put your name in the

list and you may get your Pen-pal from a foreign country. Thanks for the stamps; we can use all that you send us for the missions.

ROCHELLE BAURA (Grand Rapids, Mich.) "I like to read Boys' and Girls' Corner. I find it very interesting. I am 11 years old and I'm in the fifth grade. I would like to know if you could get a pen-pal for me from a foreign country. I like to write and I'd like to make a new friend. I am enclosing $.25 for the missions."

Rochelle, it's always fun to make new friends. I shall put your name in the list this month, and let your new friends find you. God bless you for your kindness to the missions.

JO ANN TERRANOVA (New York, N.Y.) "I would like very much to join your pen-pals. I do not know the names of the children to choose from. Would you send me a list so I can choose some one to be my pal? If it would not be too much trouble could you send me a name of a girl or boy from Japan. I favor that country very much . . . I am 13 years old and go to St. Anthony's school which I am very proud of . . ."

The way we do it now, Jo Ann is to put the name of the youngster who wants a pen-pal in the list along with their address. Then the new friends can write directly to them. This saves me from sending out too many lists. I have put your name in this month's list. Hope for the best!

DELIA JUAREZ (Los Angeles, Calif.) "I have enjoyed reading the Boys' and Girls' Corner for the last two and a half years. I sent some stamps last time I wrote, but I don't have any this time (I'm sorry). I've started saving some, so maybe if I write next time I'll send them to you. If its too much trouble I would like you to send me a rosary. May God bless you."

Thanks for your letter, Delia. We'll be glad to receive the stamps at any time. Thanks for your help for the missions, especially your prayers. God love you!

STEPHEN KONICKI (915 Olive Rd., Dayton, 27, Ohio) "I am in a club called the St. Domenic Savio club. I would like a pen-pal that is also a Savio. Our moderator is Sister Mary Albina of the Precious Blood order. Our Leader is Bro. Michael, S.P.B. I would like a holy picture of our St. Augustine . . . There are 300,000 Savios so I'm sure you can find me one that isn't from Ohio."

Calling all Savios!!! If there is one not from Ohio, here is a pen-pal for you.

BRIDGET HAND (Yorkstown Heights, N.Y.) "Dear A. Corne, thank you so much for sending the letter. I really enjoyed it. Write more often. I pray for the missions and missionaries . . . I would love to have another pen-pal if you could . . . I put some four cent stamps in and if you would please send me a picture of Saint Bridget if you could? The other day on the radio I heard the story of Saint Bridget. I often think of you."

Thanks for thinking of me, Bridget. Thanks, too, for praying for the missions and the missionaries. They need it. I'll be searching for a picture of St. Bridget for you.

PEN PALS HURRAH!

Want a new friend? Then, check this list and take your choice! You may write directly to them since their addresses are given below.

Felician Ndiritu
Box 293, Nanyuki
Kenya, Africa

Bridget Hand
R.F.D. No. 1, Box 307
Yorktown Heights,
N.Y.

Margaret Cullen, 8
2207 Concord
Pomona, Calif.

Kristie Ann Kohler, 10½
Noel Kohler, 11½
1815 N.E. 47th
Portland 13, Oregon

Carol Culver, 11
2731 East 3rd Ave. No.
St. Paul 9, Minn.

Carol Kaczorowski, 13
977 East 5th St.
Winona, Minn.

The following desire pen-pals from a foreign country:

Jo Ann Terranova, 13
1413 Beach Avenue
New York 60, N.Y.

Theresa Pawlick, 11½
2846 Adams St.
La Crescenta, Calif.

Rochelle Baura, 11
749 Easter N.E.
Grand Rapids 3, Mich.

This closes our CORNER for this month. I am constantly being encouraged by the interest that you, my young friends, show in the missions. May God reward you for this by making apostolic missionaries out of you. In the meantime, don't forget a little prayer now and then for me.

A. CORNE
Divine Word Seminary
of St. Augustine
Bay Saint Louis, Miss.

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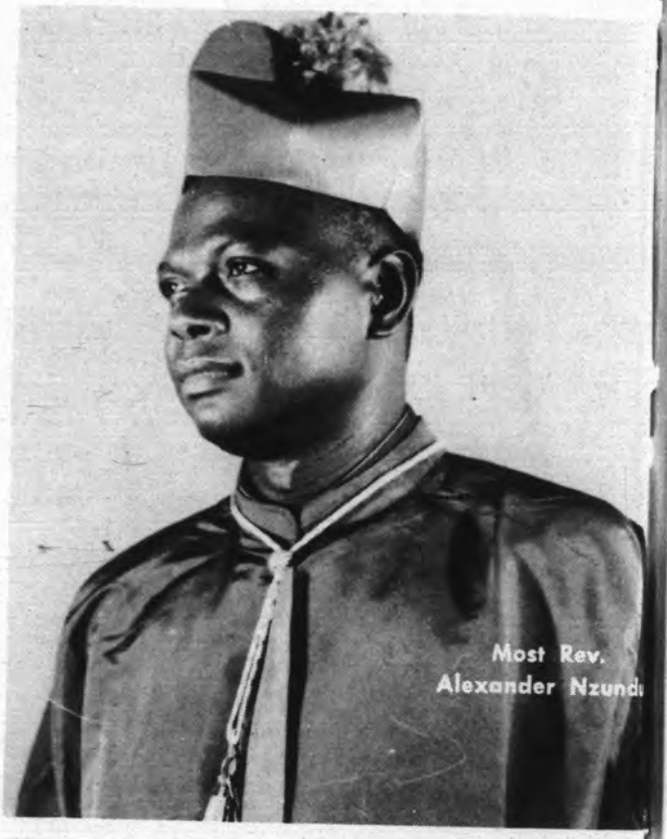
TWO NEW NEGRO BISHOPS

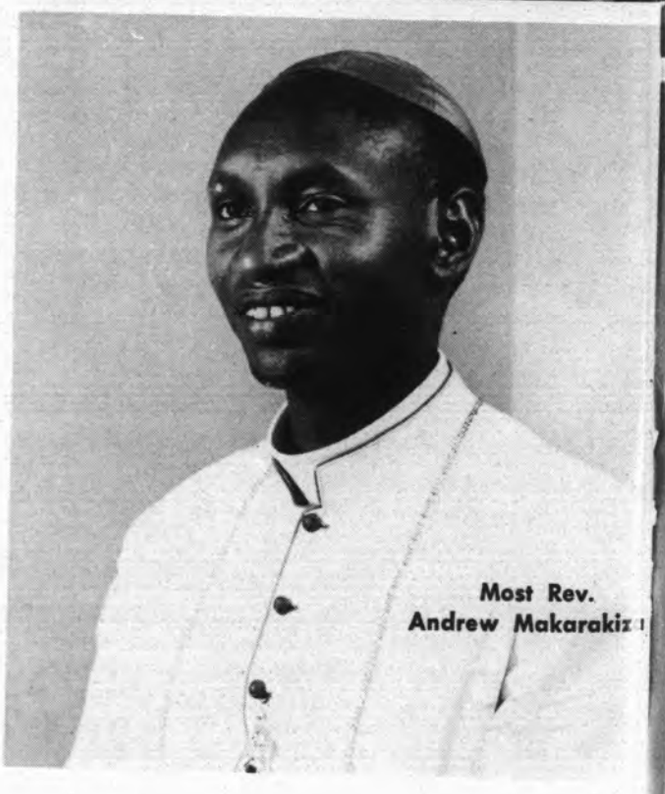
by Rev. Carlos A. Lewis, S.V.D.

On October 29, 1961, the Most Rev. Alexander Nzundu was consecrated Auxiliary Bishop of Kikwit, Republic of the Congo. He was ordained a priest in 1946. The 44-year-old Bishop is noted for his work among the Catholic Action groups of his diocese. The diocese of Kikwit has a population of 875,000 of whom about 332,000 are Catholics. There are 101 European and 34 African priests working in the diocese. His motto (coat-of-arms) is: *"Omnia instaurare in Christo"* (To restore all things in Christ).



Most Rev. Alexander Nzundu

The Most Rev. Andrew Makarakiza is the first Bishop of Ngozi, a newly created diocese of Ruanda-Urundi in Africa. Born in 1919, he was ordained to the Holy Priesthood on August 16, 1951. The new Bishop has a doctorate in Philosophy and a licentiate in Social Sciences, both obtained from the Gregorian University in Rome where he pursued post-graduate studies. Prior to his appointment as Bishop, he was a professor in the major seminary. The consecration of Bishop Makarakiza took place on December 8, 1961. Two African Bishops acted as co-consecrators along with a European Bishop, Msgr. Martin, Bishop of Bururi (Urundi), the consecrator. The two African Bishops are Bishop Bigirumwami of Nyundo and Bishop Ntuyahaga of Usumbura. The diocese of Ngozi has almost 900,000 souls, of whom over 500,000 are Catholics. Serving in the diocese are 75 European and 12 African priests. Bishop Makarakiza's motto is: *"In Unum"* (*Consummati in Unum*)—(All into One). ■



Most Rev. Andrew Makarakiz

TAKE A MISSIONARY INTO YOUR FAMILY

Have you longed for a missionary in your family? Read this to learn how you can have one.

Blessed are you if God has called one from your family for His service. However, if your family cannot yet claim such a blessing, it can, nevertheless, have a missionary NOW. How? By financing or helping to finance the training of a missionary. The sum of $5,000 finances the training of a missionary. When invested, it can cover the training of missionary after missionary through years. Can you give the entire amount or can you give part of it? Both ways enable you to take a missionary into your family, though, of course, the greater one's sacrifice in this matter the greater the relationship with the missionary. If the missionary's financial support entirely or only partly comes from you he is a "spiritual" son to you and you share his many labors for Holy Church. Take a missionary into your family by giving an entire $5,000 scholarship (burse) or a part of it.

Dear Father: Please accept my prayers and donation of $ _____ in honor of my favorite saint (devotion) _____ for a scholarship in your seminary at: (check) Arlington, Calif; Bay Saint Louis, Mississippi.

My Name _____

Address _____

City _____ State _____

(Mail to: Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi)

MASS INTENTIONS

Gratefully Received

Repeatedly we receive questions about Mass stipends. We are very grateful for your Mass stipends. They are distributed promptly among our missionaries both at home and abroad. As the individual missionaries must fit your requests into their local schedules and conditions, it is not easily possible, regretfully, to arrange for definite dates on which the Masses will be said or sung.

CUSTOMARY OFFERINGS FOR HOLY MASSES
(Vary according to your Diocese regulations)

LOW MASS—one or two dollars. (Offering of two dollars sustains the missionary for a day and may even allow something extra for his mission.)

HIGH MASS—five dollars.

TRIDUUM OF MASSES—five dollars. NOVENA OF MASSES—fifteen dollars. GREGORIAN MASSES (requested customarily for but a single departed soul)—fifty dollars.

. . . . . cut on this line . . . . . .

Dear Father: I am sending the following Mass requests to you. I understand that dates for these cannot be easily arranged.

Kind of Mass? _____

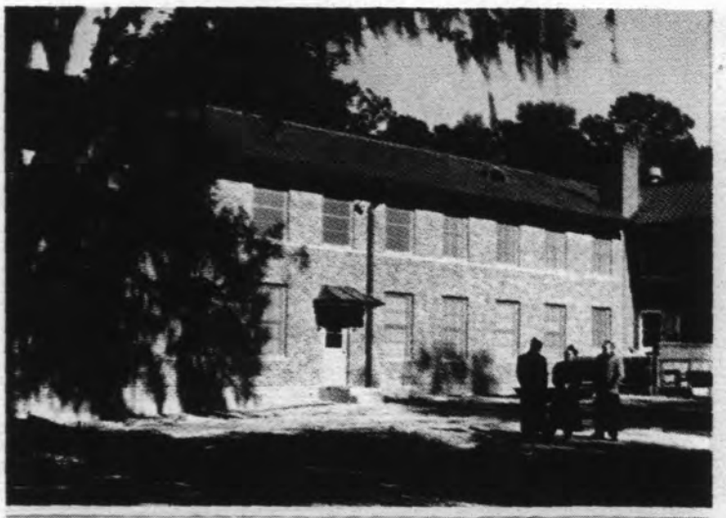
How many? _____

For what intention? _____

Offering? _____

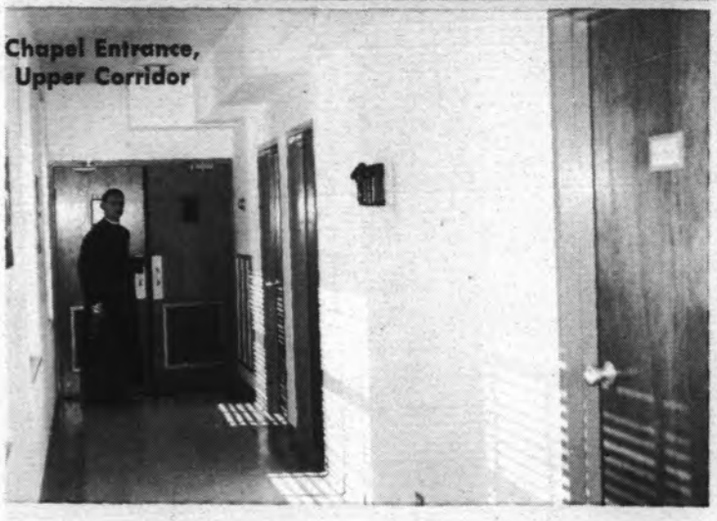
Send Mass intentions (with your name and address) to:

FATHER PROVINCIAL
DIVINE WORD MISSIONARIES
BAY SAINT LOUIS, MISSISSIPPI



Lecture Room

Chapel Entrance, Upper Corridor



NEW ADDITION TO OUR BAY SAINT LOUIS SEMINARY

-Divine Word Missionaries

We work for a cause dear to your heart in the home and foreign missions. Will you send us whatever backing you can, and let us apply it towards the payments for our new addition pictured here. You can claim a share in our work when you help in any way you can.

Dear Father: I wish to give this bit of help to your work of training missionaries for the home and foreign missions. Please accept my donation $_____ towards the payments on your newly expanded seminary.

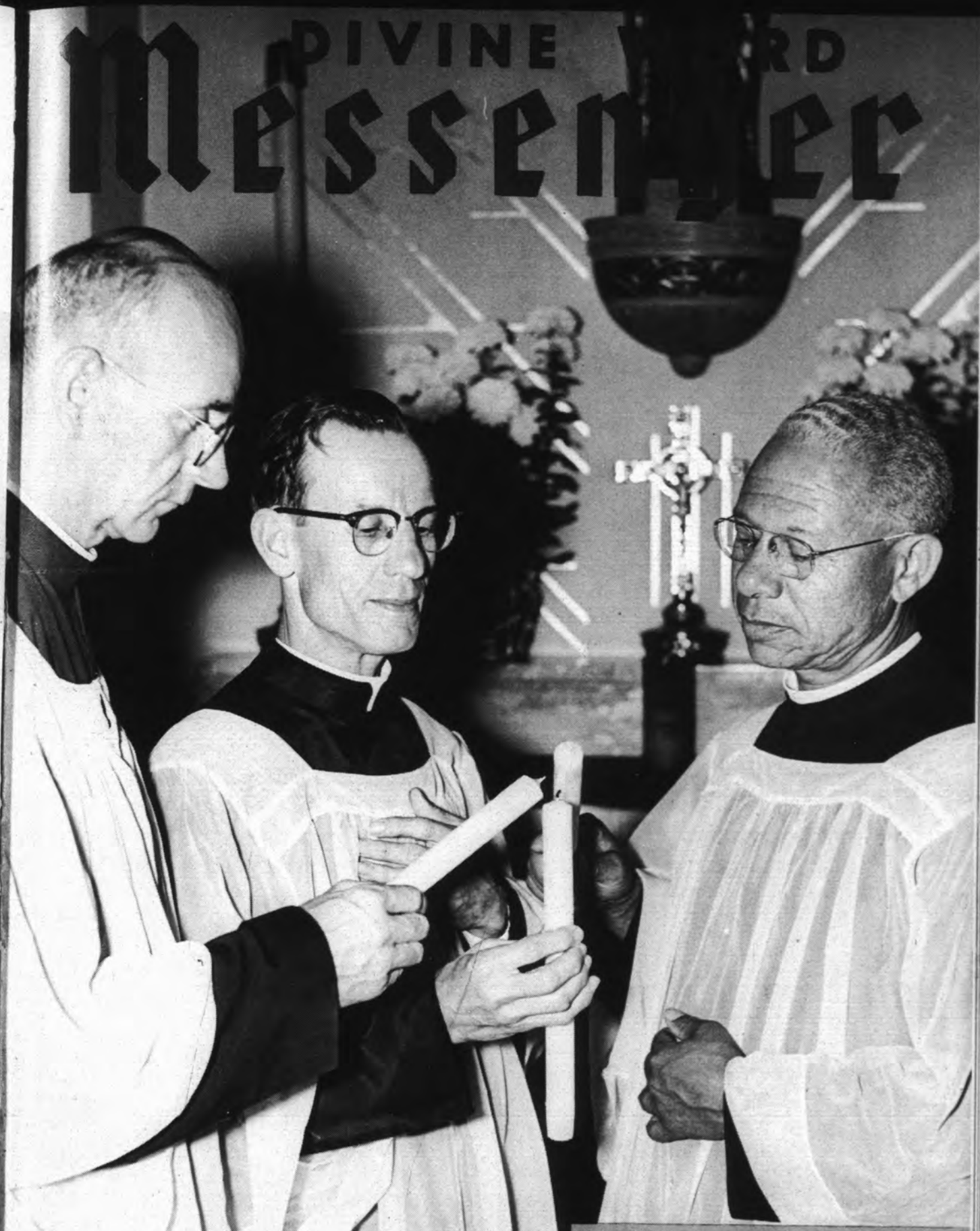
My Name _____

Address _____

City _____ **State** _____

(Send to: Father Provincial, Divine Word Missionaries, Bay Saint Louis, Miss.)

DIVINE WORD Messenger



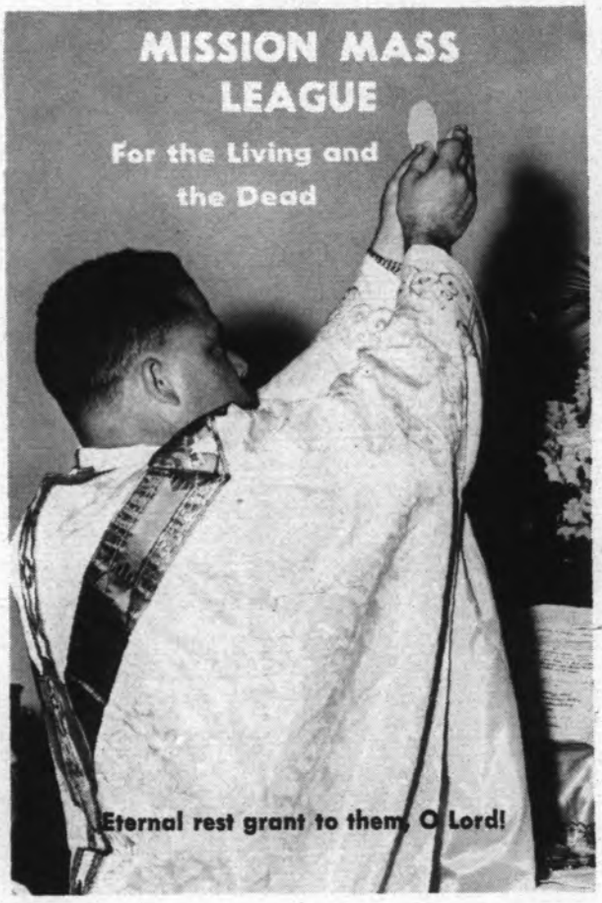
25th Anniversary Ceremonies

CHINA'S CARDINAL

NEGRO BROTHERS IN U.S.A.

QUICK LOOK AT LOUISVILLE

25¢
MAY, 1962



A highly recommended way to help your dear ones, living and dead, is by ENROLLING them in our MISSION MASS LEAGUE. The benefits: remembrance in 3 special Masses daily; remembrance in all the Masses of our missionary priests; also a remembrance in the Communions, prayers, and good works of our missionary Brothers and aspirants.

Three Popes have approved our MISSION MASS LEAGUE. A colorful certificate is sent with each Perpetual Membership.

Year Membership $1.00; Perpetual Membership $10.00; Perpetual Family Membership $25.00.

Write to: Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi.

CUT ON LINE

Dear Father Provincial: I request _____

_____ membership for _____

_____, living—deceased, (Encircle

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_____ City _____

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(ANNUITY)

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A good investment. It assures good income for life. And by arrangement it helps to train young men to be missionary priests and Brothers.

Investigate the Mission Gift Agreement NOW!

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Name _____

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Vol. 39 / No. 5 / May, 1962

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BAY SAINT LOUIS, MISSISSIPPI

(Formerly, St. Augustine's Catholic Messenger)

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PHOTO CREDITS: Rev. Vincent Waiches, S.V.D.—page 134 (two at right), 135, 149 (final); Rev. Bartley Schmitz, S.V.D.—134 (dedication); E. Carroll Reed—143; Rev. Wilbert White, S.V.D.—145 (4 Divine Word Missionaries); Rev. Fisher Robinson, S.V.D.—148 (St. Martinville); Rev. Michael Bodnar, S.V.D.—148 (Giddings); Rev. Clement Meyer, S.V.D. —148 (Oakland); Contributed and from Messenger files—all others.

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MANAGING EDITOR:
Rev. Anthony May, S.V.D.

CONTRIBUTING EDITORS:
Rev. Arthur Winters, S.V.D.
Rev. E. J. Edwards, S.V.D.

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from Divine Word Missionaries

Archbishop Rummel

FACING UP TO A HERESY

A great victory for the Catholic Church has come out of the New Orleans story. That great victory is not the fact that New Orleans' parochial schools will henceforth enroll children without first studying their complexion. Nor is it the fact that the principle of the Church's authority was upheld there in the face of notorious opposition. The greatest victory that the Church won in the turmoil at New Orleans came when Archbishop Rummel refused to concede one ounce of validity to the teaching of Mrs. Gaillot's group that the Bible sanctions racial segregation. His firm stand was dramatically portrayed in the now famous front lawn confrontation with Mrs. Gaillot.

For it was to this person's preachments that a firm repulse was most desperately needed. From this person's preachments the Church faced not only a challenge in discipline but a challenge in doctrine. Mrs. Gaillot, under the name of Catholic, was preaching a heresy that has long needed official condemnation in more places than New Orleans alone. While no one, not even the racists, doubted that the Church would insist on discipline at New Orleans, many, especially the Negroes across the United States, were scandalized at a doctrine that was being tolerated. For a number of years Mrs. Gaillot's group (Save Our Nation, Inc.) had been openly preaching a heresy that racists have hugged to their hearts since grandfather's days, that the Bible sanctions racial segregation. She pronounced these preachments as being in accord with Catholic doctrine. She quoted copiously from a Catholic version of the Bible. And Negroes everywhere stood amazed that she raved on unchecked.

This heresy needed confrontation more than any other item askew in New Orleans, for it is a heresy that is much older than the dramatics going on there, and much wider spread than the limits of the Crescent City. Though Mrs. Gaillot is its current figurehead proponent, the heresy that the Bible sanctions racial segregation is rife among racists everywhere. It is especially tragic that Catholics in Louisiana, or anywhere, would adopt, much less preach, this heresy, for its origin has been traced to Martin Luther, the arch foe of Catholicism. It is partly due to the comfort afforded them and their grandfathers by this heresy, that there are Catholics today in the camp of the racists. It is partly due to this heresy that the Archbishop of New Orleans at length found his authority challenged and Catholic discipline endangered. He firmly confronted the challenge to his authority and directly removed the danger to the Church's discipline. But ironically enough, the real cause of the disturbance among his people, the heresy described above, was only indirectly thwarted. It was not directly and formally condemned as such amidst the New Orleans turmoil. But indirect condemnation is satisfying.

Despite the scenes she caused, Mrs. Gaillot, has served a useful purpose. She has served to let it be known everywhere that the Catholic Church will have no truck with the heresy long gossiped among racists, that the Bible says God wants racial segregation. ■

Very Rev. Robert C. Hunter, S.V.D., Provincial; Coadjutor Archbishop John P. Cody of New Orleans; the Cardinal; Rt. Rev. Msgr. Charles Plauche, Chancellor of the New Orleans Archdiocese; Very Rev. Harold R. Perry, S.V.D., Rector of Divine Word Seminary at Bay Saint Louis, Mississippi.

On April 24, His Eminence Thomas Cardinal Tien, S.V.D., exiled Archbishop of Peiping and Administrator Apostolic of Taipei, Formosa, visited the Gulf Coast. He was invited by the Divine Word Missionaries, his confreres, at Bay Saint Louis, Mississippi. He was journeying across the United States to Taipei from Rome where he had attended meetings of the Central Committee which is completing preparations for the forthcoming Ecumenical Council at Rome. His Eminence was greeted by New Orleans prelates at that city's airport and proceeded to nearby Bay Saint Louis. The next day, April 25, he presided at a session of a meeting in which Divine Word Missionaries from five states pledged themselves anew to the conversion of the American Negro. After the meeting, Cardinal Tien dedicated a new wing added to the major seminary at Bay Saint Louis. On April 26, His Eminence presided at ceremonies for the 25th anniversary of five Divine Word Missionaries. The Cardinal was honored at the ceremonies by the presence of Bishop Richard O. Gerow of the Natchez-Jackson Diocese and by the presence of Bishop Joseph B. Brunini, Auxiliary to Bishop Gerow. That afternoon the energetic Cardinal visited St. Rose de Lima School in Bay Saint Louis where he conversed and posed for pictures with the Catholic Negro pupils. While at Bay Saint Louis the Cardinal of China said, in answer to a question, that he was aware of the situation of the American Negro. Voicing his sympathy, he said that to a world-traveled person like himself it seems inevitable that racial segregation will come to a halt.

The visit was the Cardinal's third to the Gulf Coast. Twice previously, in 1946 and in 1955, he had visited the area. ■

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CARDINAL VISITS

As elsewhere on his journey, at New Orleans the Cardinal was questioned about China by reporters. He would make no statement political in nature.

With four Divine Word Missionaries formerly in China now in Negro missions of South. (Left to right) Revs. Joseph Stier, S.V.D.; Arthur Haines, S.V.D.; Louis Benoit, S.V.D.; and Joseph Kohler, S.V.D.

At session of meeting attended by Divine Word Missionaries from five states seeking conversion of Negroes. Cardinal spoke in Chinese. Interpreter is Rev. Bartley Schmitz, S.V.D., his traveling companion.

At ceremonies for 25th anniversary of five Divine Word Missionaries.

Dedicating seminary's new wing.

SITS

SOUTH

AMERICAN NEGRO BROTHERS

Brother Vincent Webb, S.V.D., Divine Word Missionary Brother, may be the longest professed among Negro Brothers in America. He was professed on May 5, 1937. This unassuming man of piety has rendered invaluable service to several institutions of his order, serving as a kitchen chef. Born in Arkansas, he moved to Toledo, Ohio with his family and entered the Catholic Church there. He is presently stationed in Pittsburgh.

There are 200 American Negroes in Communities of Catholic religious Brothers in the United States. The number was learned following the recent completion of a survey conducted by staff members of the Divine Word Messenger, a monthly published here by the Divine Word Missionaries. The survey extended to all 207 seminaries, monasteries or provincial offices with which the Brothers in America are affiliated.

Among the 200 Negro members there are 108 who are professed, 34 who are novices, and 58 who are classed as postulants and candidates, i.e, most recently entered religious training. Negro members were found in all three categories of the Church's religious brotherhoods—as lay brothers, teaching brothers, and hospital brothers.

While the majority of Communities reporting Negro members reported but one or several, a number of Communities reported sizeable contingents. The Josephite Missionaries reported 22 Negroes among their Brothers, of whom 14 are professed. Divine Word Missionaries reported the same number, with 13 professed. The Christian Brothers counted 20 Negro members, with 12 professed. The Benedictines reported 13 Negro members, with 11 professed. The Franciscans reported 19 Negro members, but with only 4 of them professed.

Other orders that reported smaller numbers of Negro Brothers are the Christian Brothers of Ireland—eight (7 professed); Marianist Brothers—eight (6

(*Continued on Page* 158)

Race Discrimination and the Christian Conscience

by LORETTA BUTLER

PART II

Realizing the difficulty of teaching the morality of any issue and with all the emotion charged intangibles involved in regard to race relations, there remains, nevertheless, the fact that the teaching responsibility of the Church must be recognized by all of her members.

The annual statements of the Bishops of the United States serve to exhort the people to an awareness and deepened consciousness of the moral implications of specific acts. Prayerful warnings of the consequences of failure to respond and act accordingly are constantly repeated by those to whom the grave responsibility has been given. The statement of the Bishops of the United States issued in 1958 entitled *Discrimination and the Christian Conscience* instructed thus:

> **Our nation now stands divided by the problem of compulsory segregation of the races and the opposing demand for social justice. No region of our land is immune from strife and division resulting from this problem. In one area, the key *issue* may concern the schools. In another it may be conflicts over housing. Job discrimination may be the focal point in still other sectors. But all these issues have one main point in common. They reflect the determination of our Negro people, and hope the overwhelming majority of our white citizens, to see that our colored citizens obtain their full rights as given to them by God, the Creator of all, and guaranteed by the democratic traditions of our nation.**
>
> **The heart of the race question is moral and religious. It concerns the rights of man and our attitude toward our fellow man.**
>
> **Our Christian faith is of its nature universal. It knows not the distinction of race, color, or nationhood.[1]**

The note of urgency is all too evident. How has this challenge been met? Prayers, teaching at all levels, and concrete action as an outgrowth of these are needed as never before. There is an urgent, grave responsibility to spread the true teaching on the meaning of man — the dignity of all men which comes from the fact of their creation by God in His image and likeness. Has the doctrine of the Mystical Body truly been taught?

The following quotations are points of departure for an appraisal of the moral issues involved in the question: What is the status of the Christian conscience in regard to racial discrimination? This appraisal is indeed difficult to make; however, these excerpts are presented to stimulate thinking in regard to the implications of the above question as to:

1) the degree of awareness of the moral issues involved by the members of the Hierarchy, the Religious, and the Laity; and
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First an appeal for prayer: In a news release made in June, 1961, and found in "Social Action Notes for Priests," the following words are noted:

> **The Archbishop of San Francisco has appealed to Catholics to pray that the "bitter racial conflict" in the United States will be settled in accord with Christ's teachings."**
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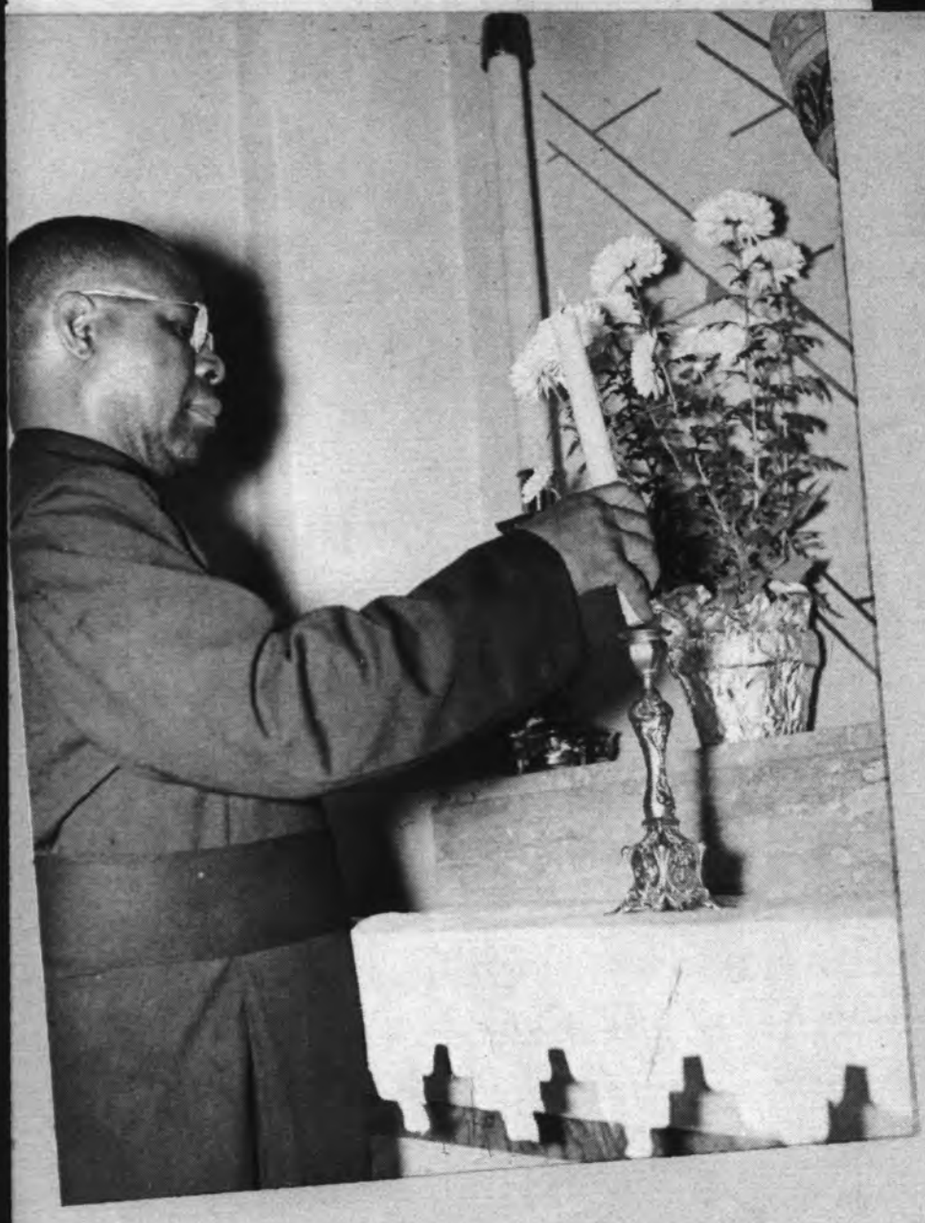

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Miss Butler is currently doing research work towards her Ph.D. degree in education. She is at the Catholic University in Washington, D.C.

lems, our economic problems, and all other problems embraced in the words 'segregation' and 'integration'."

The Archbishop's statement came against the background of violence and numerous arrests in Alabama over the "Freedom Riders" groups of whites and Negroes who say they are testing segregation practices in Southern bus and rail terminals . . .[2]

The following article from the journal quoted above also refers to racial justice:

Richard Cardinal Cushing has praise for the new interracial program of the Franciscan Third Order.

The Archbishop of Boston, episcopal protector of the Third Order, declared that the project is "worthy of every Franciscan."

Cardinal Cushing's comments were made in connection with the recent announcement of the Third Order's new interracial program under the title Action for Interracial Understanding.[3]

A reprint of an address by His Eminence Albert Cardinal Meyer of the Archdiocese of Chicago appeared in the July, 1961, issue of *Community*. (*Community* is published by Friendship House, an organization of Catholic laymen and women, dedicated to working for love of God on the elimination of race prejudice and discrimination.) Cardinal Meyer's address was on the occasion of a "clergy conference;" the twice-a-year official meeting with the 1200 priests of the Archdiocese of Chicago. The address was entitled "The Mantle of Leadership." The following statements are quoted:

I have taken the title of my paper from the words of the historic statement of the American Bishops of 1958 on Racial Segregation: "We must seize the mantle of leadership from the agitator and the racist."

The special obligation in justice requires that we assume the mantle of leadership to cooperate in all good efforts which seek to defend and assert the rights of the Negro generally, apart from any consideration to bring him into the fold of the Church. Justice requires that we think and speak and act in conformity with the truth of the basic unity of mankind and the basic human rights of all men.[4]

In the Preface to his *An Elementary Catholic Catechism on the Morality of Segregation and Racial Discrimination*, the Most Reverend Albert L. Fletcher, D.D., Bishop of Little Rock, states:

This short 'Catechism' is prepared to serve the purpose of a text for Confraternity of Christian Doctrine discussion club work, during Lent of 1960, in the Diocese of Little Rock.[5]

An article in the November 17th issue of 1961 of the *Catholic Standard* announced an essay contest on racism:

Seniors in 646 Catholic High Schools throughout the nation will take part in an essay contest on the topic: "What is racism doing to the Catholic Church in the United States?"

Sponsored by the Josephite Missionaries, who specialize in work among the Negroes, the contest invites high school students to discuss the effects of segregation and discrimination on the "spiritual and social development" of both Negroes and whites.[6]

An article in the December 1961 issue of *Work* presents the following observations of a Catholic layman who spent several months in prison in Mississippi:

Like many others, I learned about Catholic social action from the Catholic Worker Movement. When the Freedom Rides began, I was living in Father Martin Farrell's Holy Cross Parish, a Negro parish on Chicago's South Side. I'd been a CORE member for several months and I was contacting people who might be interested in going on the Freedom Rides.

I really didn't intend to go myself. Then I began thinking what a shame it was that so few Catholics ever get involved in these things. It bothered me to think of the Church once again bringing up the rear, letting others decide the great social questions, letting others bear the responsibility and the work of reconstructing the social order.

I realized that it was within my power to see that at least one Catholic got there. So I went.

There were several Negro Catholics.

But the Quakers alone outnumbered us; the Baptists came in droves, and half the cell-block went to meeting when the Rabbi came.

The image of the Mystical Body implies a spiritual oneness with our oppressed black brothers in the South.

Even though the Freedom Ride acts directly upon laws and institutions, its power is chiefly that of Christian wit-

ness; its effect is to reproach the conscience of the segregationist.[7]

Throughout this attempt to pinpoint the type of approach to the teaching of principles concerning the moral issue of race discrimination and the awareness of Catholics to examine the collective conscience on this vital matter; one can note the effects in the affirmative of the slow, painstaking efforts of the so-called "radical" Catholic Action groups which started in the 30's. These apostolic groups, in countless instances, stressed the formation in the individual of the Christian conscience in all areas of social justice and charity. Through the daily reception of the Holy Eucharist at Mass, prayer, and study of the teaching of the Church; the priests led the laity in the development of a meaningful understanding of the love of God for all men. The teaching approach emphasized the need to be good in order to do good.

At the outset of this paper, the following question was raised: What has been the result of the method of approach to the teaching of the moral principles of justice and charity in the field of race relations?

A partial answer to this question might be found in the statement of the Bishops of the United States for 1961. This document entitled, "Unchanging Duty in a Changing World" warns of the need to rebuild a sound religious and a moral foundation in America. The Bishops listed among the six evidences of our moral decline:

... The evidence of our moral decline are everywhere to be seen: . . .; in the stubborn continuance of race prejudice and injustice;[8]

This current and revealing statement will have to be supplemented by vital teaching of the moral principles which should be preceded by an evaluation of the methods of teaching in the past and the development of a fresh, positive, social approach. The positive interpretation of morality and the Mystical Body must be presented by the moral theologians to the teachers of His children. Otherwise, this stubborn continuance will go on. Daily, Christ is refused in His Colored brother in Catholic schools, hospitals, and organizations. All of us must realize that as long as one Catholic school, hospital, and organization discriminates because of race; our teaching is not the teaching of Christ. There is a moral obligation to love our neighbor, lest we have not been made aware of this essential fact.

This discussion is concluding with a repetition of the plea: let us recognize our obligation under God to demonstrate genuine concern for, respect for, and regard for all men as men. In the words of Rev. Philip Berrigan in an article in the December, 1961 issue of the *Catholic Worker,* we are reminded once more of our grave responsibility and great mission:

The problem is to rise to the mind of the Church, to think not like her but with her, not merely to draw upon her thought but contribute to it; the problem is to promote her mission within our lives and that mission is the mission of Christ.[9]

LIST OF REFERENCES

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2 "Archbishop Appeals for Prayers for End to 'Bitter Racial Conflict' ", *Social Action Notes for Priests,* June, 1961, p. 2.

3 "Cardinal Praises Interracial Program of Franciscans," *Social Action Notes for Priests,* June, 1961, pp. 2, 3.

4 "The Mantle of Leadership." Address of Albert Cardinal Meyer (Reprinted in *Community.* Published by Friendship House, Chicago, Ill., July, 1961), pp. 4-10.

5 Most Rev. Albert L. Fletcher, D.D. *An Elementary Catechism on the Morality of Segregation and Racial Discrimination,* Little Rock, Arkansas, 1960.

6 "Essay Contest on Racism Announced," (NC) Baltimore, *Catholic Standard,* Washington, D.C., November 17, 1961, p. 16.

7 Terry Sullivan, "What is it like to be a Freedom Rider?" *Work,* December, 1961 p. 5.

8 Statement of the Bishops of the United States, 1961, *Unchanging Duty in a Changing World. New York Times,* Nov. 19, 1961, p. 82.

9 Philip Berrigan, S.S.J., "The Race Problem and the Christian Conscience," *The Catholic Worker* (New York: December, 1961)

SPIRITUAL READING

by Rev. E. J. Edwards, S.V.D.

Patience

Wondrous to behold is Our Lord's patience in the various incidents of His Passion and death. But no less wonderful is the patience shown throughout all the rest of His life. The three final days are but a dramatic demonstration of the virtue He practiced so perfectly for thirty-three years. We do not ponder the patience of those other years enough. And we should. For the circumstances and situations He met with such unfailing patience are much the same as those in which we find ourselves day after day.

Our Lord's patience is a perfect blend of gentleness and strength. In the course of his brief public life He encountered every type of individual: the rich and the poor, saints and sinners, priests and beggars, Jews and Gentiles, the sick and sorrowing. *He had time for every one of them.* For the timid (the woman who touched his robe), for the brash (the beggar yelling "Jesus, Son of David, have mercy on me!"), for the cautious (Nicodemus coming to talk at night), for the criminal (the Thief on the Cross). For the contentious Pharisees as well as contrite sinners, for the bereaved and the bed-ridden, for the happy couple at Cana as well as the hopeless widow of Naim He has time, time to speak with them, to touch, to help, to heal. His time is so infinitely precious and so meagerly brief—yet He acts as if it were limitless, as if the one thing he had in super-abundance was time. Why is this? Because these were the ones His Father had sent Him to save. All of them had a claim on Him. He was their Head, their Shepherd, "I know mine," He said, "and mine know me" — even if only obscurely, but they knew Him and in their darkness and need were stretching out their hands to Him.

For that reason He had time and attention for every individual He met. And for the same reason "He had compassion on the multitude." Patience with a crowd of people can be extremely difficult. Crowds are fickle. One moment they lift their hero on high, the next, just as likely, trample him underfoot. Crowds are intrusive, selfish, mindful only of their own desires, unmindful of the needs and well-being of the very one they acclaim. To Him they were sheep without a Shepherd. When they pressed so closely upon Him He stepped into a boat. He did not leave. He preached to them from the boat. He gave them what they wanted—the sight of Him and the sound of His life-giving words. His attitude never alters. He is always patient with the crowds, despite all their importuning and jostling, despite their fluctuation of moods: one moment wanting to make Him King, the next turning their backs on Him because His words were hard to understand.

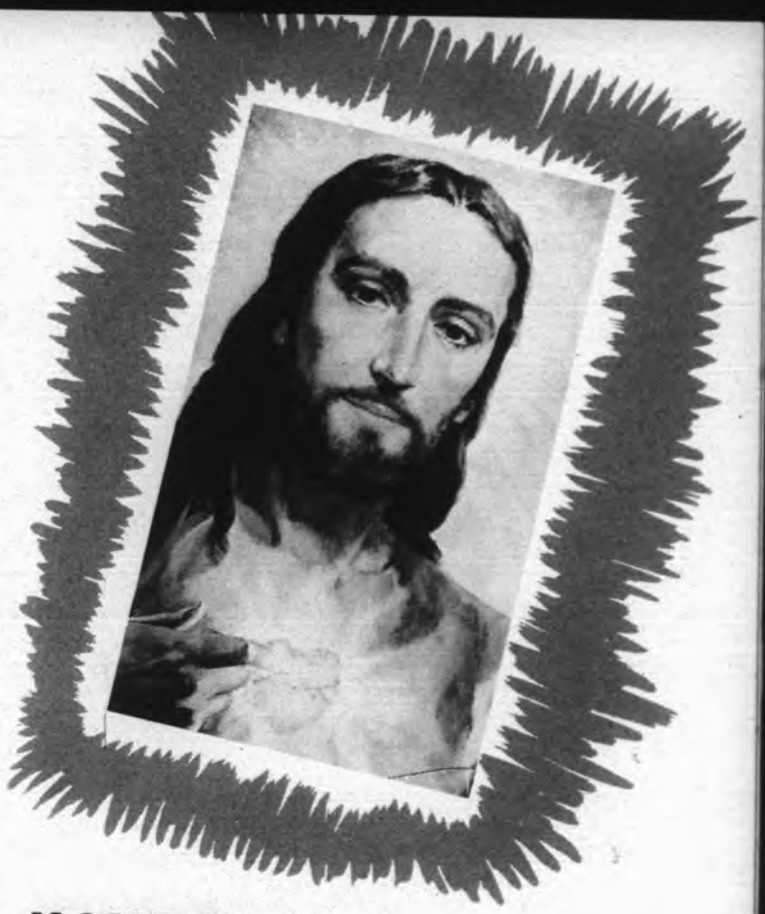
The strength of His patience is truly sublime. Time and again He is approached by the malicious Pharisees. Their trick questions and contrivances to ensnare Him He answers and defeats, repeatedly, again and again, with unaltered composure. Firmly He sets the truth before them, never once wavering. The strength of His patience is superior to the persistence of their opposition.

A man's patience can be sorely tried by his enemies, but just as sorely, and more frequently, by his friends. All the treasures of God's wisdom was Our Lord's. He was the Teacher of teachers, and yet all His teaching seemed to be wasted effort. Especially with the ones on whom He spent most of His teaching time—the Apostles. What a trial they must have been for His patience! They had been witnesses of His

miracles, listened to Him teaching the crowds, had been favored with a great deal of special additional instruction. Faith in Him, belief, trust in Him was the unending keynote of His teaching. Yet He had to keep teaching them that one simple truth again and again as though they had never been taught. These were the men selected by His Father to proclaim to a world buried in darkness the light of the divine mysteries. He taught them, yet they remained ignorant. But patiently, gently He continued to teach them up to the very end.

The world of today is an impatient world. It wants what it wants, and it wants it not just right now—but yesterday. We become infected with that spirit, and become impatient with ourselves, with others and even with God. A great deal of unhappiness results. "The Eternal takes ages to build worlds and develop ideas. We live but a day and would fain have everything accomplished in our little span. Are we not immortal, and can we not learn patience?"

From Our Lord's own words (Lk. 12, 50) we know that His love for us was like a fire consuming Him with the flames of a zeal that wanted to preach and teach, to help and heal, to suffer and die and redeem us. Yet He banked those fires of love for thirty years. His Father had willed He live unknown and silent almost all His life in an obscure little town. And so with loving patience, He did what His Father willed. His example is our model, and His behavior is the source of our patience. Our desire and efforts are a necessary part, but not the most important part in learning patience. It is by uniting ourselves to Him as He meets the trying things in His life with a serene mind, out of love and with submission to His Father, that we obtain the grace He merited for us to meet all our trials with his patient strength and gentleness. In times of stress and trial unite yourselves to Him. ■



NOVENA to SACRED HEART

MAY 24 - JUNE 1

Divine Word Missionaries invite you to take part in their monthly Sacred Heart Novena. Daily during the Novena your intentions are remembered at the altar. Send in your intentions with your offering before the first day of the Novena.

Name .....

Address .....

City ..... **Zone** .....

State .....

Intentions .....

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Mail to:

Father Provincial
Divine Word Missionaries
Bay Saint Louis, Mississippi

(Join our 1,000 Lovers of the Sacred Heart. Write to the address above. Monthly devotional letter.)

CATHOLIC PARISHES IN

There were Catholic Negroes in Louisville, Kentucky on the middle reaches of the Ohio River as early as the Civil War period. On July 10, 1869 a zealous priest at the Louisville cathedral organized them into a separate congregation. No reason has been learned why he thought it best to do so. Perhaps the interracial animosity that accompanied the war gives a hint. The priest requisitioned the basement hall of the cathedral for a temporary chapel, planning to erect a church for the Negroes elsewhere. This priest was Father John L. Spalding. He was to become the first Bishop of Peoria, Illinois in 1877 where he died August 25, 1916.

Father Spalding built St. Augustine Church for the 75 Catholic Negroes of Louisville, financing the building himself. It was dedicated by Bishop William George McCloskey on February 20, 1870. It was a two-story, rectangular structure, basilica-like in architecture. The church was on its upper floor. The entire bottom floor, fitted with partitions that were removable when a hall was needed, was used for a school. About 65 pupils attended classes, begun in February, 1871 by two Sisters of Charity. The date establishes St. Augustine School as Louisville's oldest for Negroes. The Sisters of Charity still staff the school.

The priest took up residence next to the church on Louisville's Broadway Street where he acted as pastor of Louisville's Catholic Negroes for one year. In 1871 his uncle, Archbishop Martin L. Spalding, died in New York and he went there to write the illustrious prelate's biography.

After 31 years the church had to be replaced. It was too small and too weak and was replaced on May 18, 1902 when Bishop McCloskey dedicated a new church on Broadway Street. The former upper floor church was remodeled and used as the parish hall. After ten years the parish abandoned this second church for the present location on West Broadway. The Louisville Gas and Electric Company desired the parish's property. When the cornerstone was laid on West Broadway for the third church on April 30, 1911 the occasion was touchingly graced by the presence of the parish's first pastor, Bishop John L. Spalding. Now retired, the feeble old prelate watched the ceremony from an automobile. Like Father Spalding's first structure of 1870, this latest building combined facilities for church and school. The church was placed on the bottom floor. A four-classroom school on the upper floor, and a parish hall in the basement. A new rectory was built next to the church. Both buildings were erected for about $35,000. A high school department was added to the parish school in 1921. It closed with the coming of racial integration in the schools of the border states, after 1947.

In 1942 a parish-wide census counted 400 families and 141 single parishioners at St. Augustine's. By the time of the parish's diamond jubilee in 1945 there were 160 pupils in the school. This year 231 pupils crowd the new school building erected in 1960 with funds from the Commission for Negro and Indian Missions.

As early as 1907 St. Augustine's was no longer the sole Catholic church serving Louisville's Negroes. On February 24, 1907 a small frame structure was blessed by Bishop McCloskey. It was named St. Peter Claver Church and was built in an area with a heavy population of Negroes. For more than a year the Sunday congregation remained below 40 in number though several hundred Catholic Negroes were alleged to be in the area. Gradually the people began drifting in, especially after Father Plantevigne, S.S.J., one of America's early Negro priests, conducted a mission at the church.

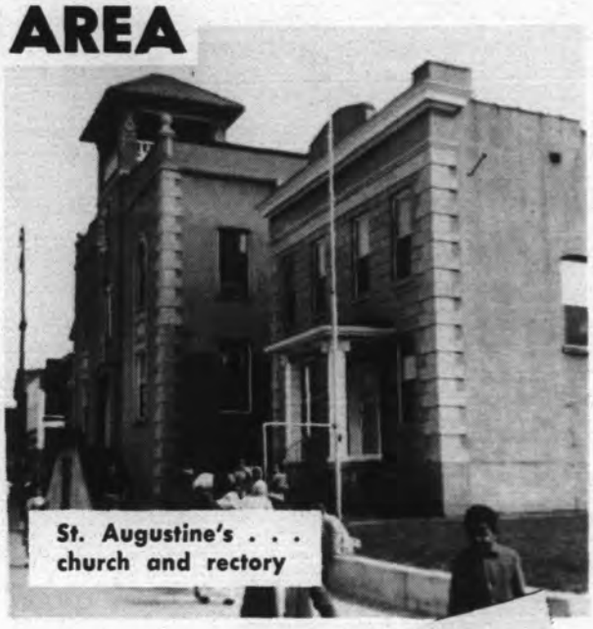
A school was dedicated on October

LOUISVILLE'S NEGRO AREA

12, 1913. At the time its physical facilities were considered the best available. The Ursuline Sisters staffed the school. A decade ago, November 3, 1951 an addition was made to it. Four class rooms, a cafeteria, and a large hall were added. St. Peter Claver Church is administered by a Franciscan father while St. Augustine Church has been administered by diocesan priests, beginning with Father Spalding.

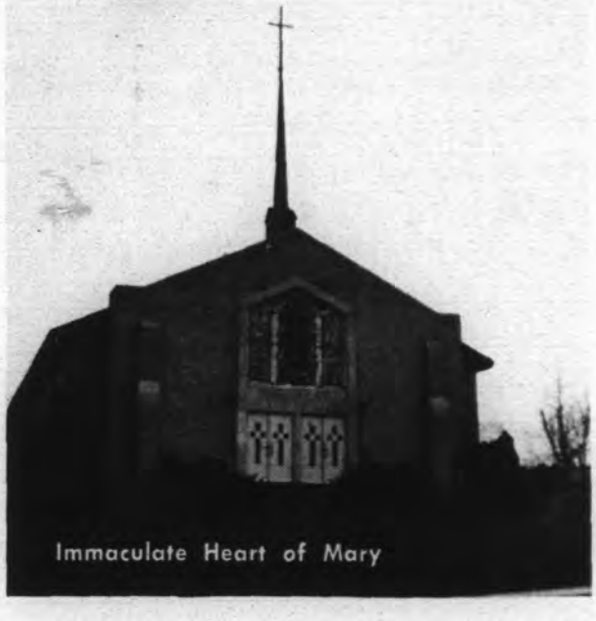
A third Catholic church was opened in a Louisville Negro neighborhood (Southwick) in the spring, 1955. Immaculate Heart of Mary Church is an imposing edifice. It was built in a part of the city long known popularly as "Little Africa." Negroes make up almost the entire population in the area. The new parish has also a school. Only last year four new classrooms had to be added. The church and school were built with help from the Commission for Negro and Indian Missions. Two priests, Sons of the Sacred Heart, minister to the people. Four Dominican nuns from St. Catharine, Ky. staff the school. They are aided by two lay teachers.

The three parishes, with church and school, briefly introduced above, are located within neighborhoods at Louisville where almost the entire population is formed of Negroes. The three churches do not in any way represent an effort on the part of Catholics to keep Negroes away from the other Catholic churches in the city. On the contrary, Negroes do form part of the congregation in other Catholic churches there. The same observation is true of the three parish schools. Catholic Negro pupils are free to enter, and do enter, any Catholic school within whose territory they reside. For that reason, white pupils are enrolled at St. Augustine School. Catholic Negro students, moreover, attend Catholic high schools with white pupils at Louisville. ■



St. Augustine's . . . church and rectory

St. Peter Claver

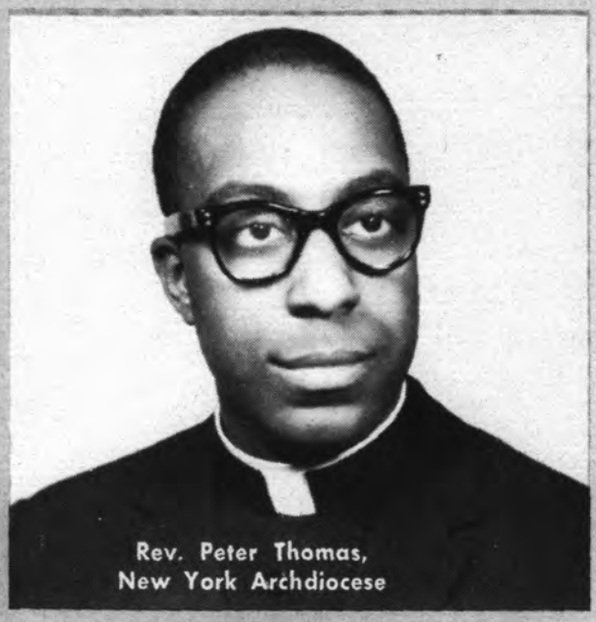


Immaculate Heart of Mary

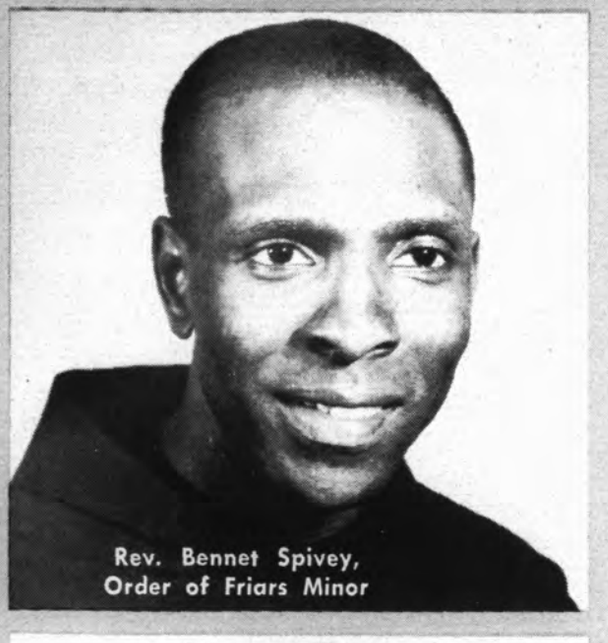
ELEVEN NEGRO PRIESTS IN 1962

Portraits of nine of America's Negro priests ordained this year were obtained by the *Divine Word Messenger* after a diligent hunt. The two portraits not obtained are those of Rev. Martin Madison, S.A. and of Rev. Edwin Cabey, S.V.D. The editor regrets his inability to present the portraits of the latter two. Following this presentation of the nine portraits obtained is a brief biography of all eleven priests.

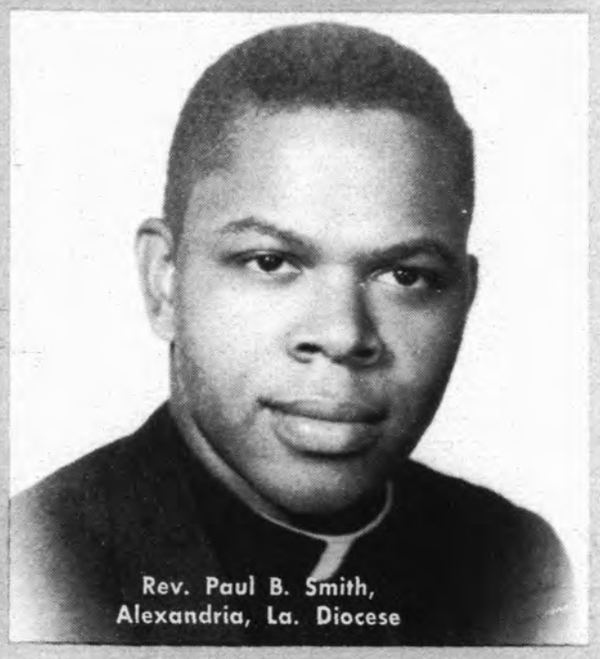
A news item about the eleven priests was released to the press last month by the *Messenger* staff. The item met the ready interest of newspaper and magazine editors everywhere, who reproduced our news release to inform their readers about America's growing number of Negro priests. A highlight of the news item was the notice that America has gained 40 Negro priests in just three years to place the present total at 131. ■



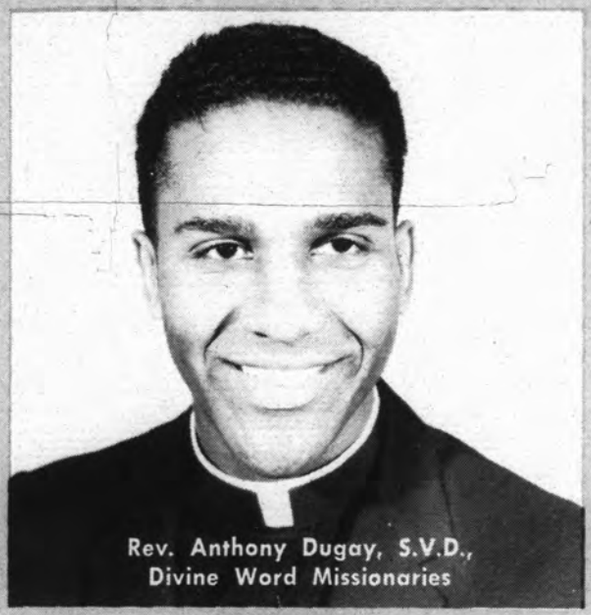
Rev. Peter Thomas,
New York Archdiocese



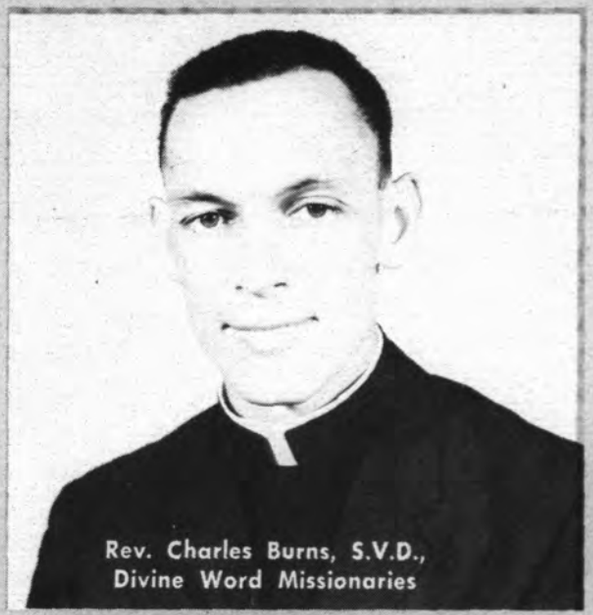
Rev. Bennet Spivey,
Order of Friars Minor



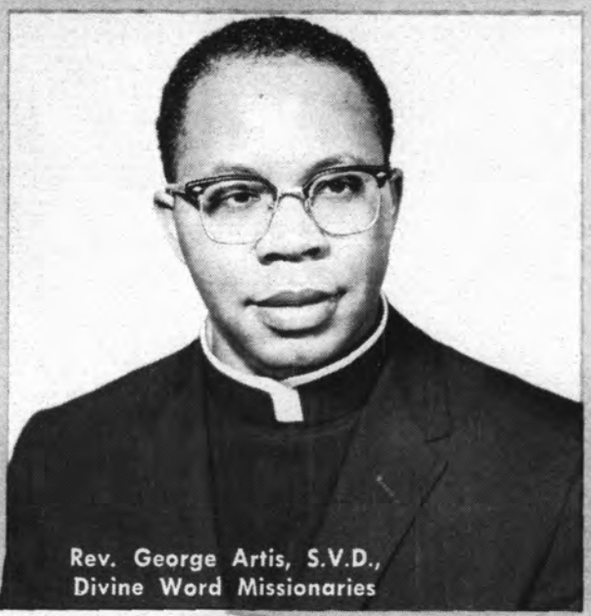
Rev. Paul B. Smith,
Alexandria, La. Diocese



Rev. Anthony Dugay, S.V.D.,
Divine Word Missionaries



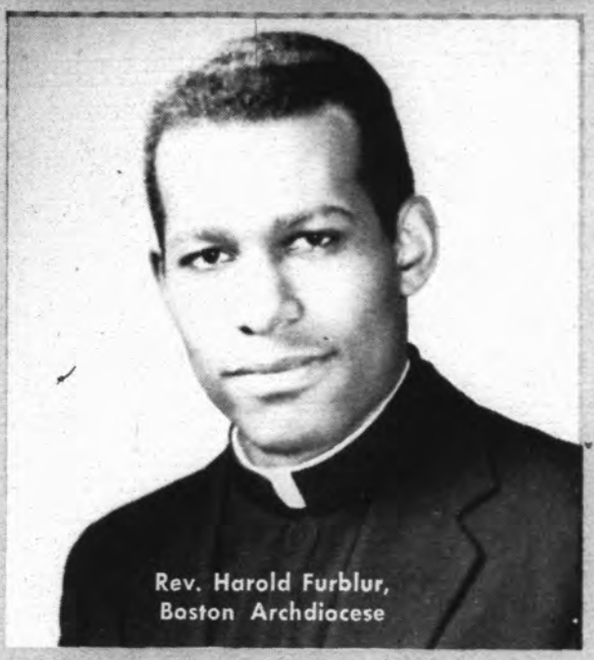
Rev. Charles Burns, S.V.D.,
Divine Word Missionaries



Rev. George Artis, S.V.D.,
Divine Word Missionaries

Rev. Eugene Marino, S.S.J.,
Josephite Missionaries

Rev. Hartfield Myvett, S.V.D.,
Divine Word Missionaries



Rev. Harold Furblur,
Boston Archdiocese

Brief Introduction to

Rev. George Henry Artis, S.V.D., a convert, was ordained a Divine Word Missionary on March 17. Most Rev. John P. Cody, Coadjutor Archbishop of New Orleans ordained the young priest with three classmates. Father Artis is of St. Thomas Parish, Wilmington, North Carolina. Born July 2, 1931, he became a Catholic in 1943. Like his three classmates, he entered the Divine Word Seminary, Bay Saint Louis, Mississippi in September, 1948. From 1952 to 1954 he attended the novitiate with them in the Divine Word Seminary, Techny, Illinois. He studied Philosophy with them there from 1956 to 1958. Studies in Theology were made at the Bay Saint Louis seminary from 1958 to this year.

Rev. Charles Dixon Burns, S.V.D., ordained with Father Artis above, is a convert. Born June 23, 1932 in Greenville, Mississippi, he attended Divine Word Missionaries' Sacred Heart School there. On April 1, 1945, he entered the Catholic Church. His brother was baptized with him. Their mother is a member of the Episcopalian Church. Father Burns' brother is preparing for the career of a medical doctor. The young priest has been assigned to the Divine Word Missionaries' Southern Province.

Rev. Edwin Herbert Cabey, S.V.D. of Montserrat Island, West Indies, was ordained at Rome on March 17. The ordaining prelate was Bishop Antoine Demets who has jurisdiction at Montserrat. Father Cabey was born August 17, 1930. A cradle Catholic, he attended St. Patrick Church at Plymouth on Montserrat Island. He entered the Bay Saint Louis seminary in 1950. Novitiate and Philosophy course were pursued at Techny, Ill. After one year of Theology at Bay Saint Louis he was sent to Rome to study.

Rev. Anthony Dugay, S.V.D. was ordained by Archbishop Cody on March 17. Formerly of Franklin, Louisiana, he entered the Divine Word Seminary at Bay Saint Louis from Port Arthur, Texas where his family took up residence when he was ten years old. He attended Josephite Missionaries' Sacred Heart Church and School there. At the beginning of his high school years he entered the Divine Word Seminary in September, 1948. The young cleric is the sixth Negro resident of Texas to become a priest.

Rev. Harold Alonzo Furblur was ordained for the diocesan clergy of the Boston Archdiocese on February 2, 1962. Richard Cardinal Cushing was the ordaining prelate. The young cleric was born June 13, 1936 and grew up in West Medford and West Somerville, Mass. A cradle Catholic, he entered Cardinal O'Connell Minor Seminary at Jamaica Plain in September, 1954. Major seminary studies were made at St. John Seminary, Brighton, Mass. He has been assigned to St. John's-St. Hugh's Parish in Roxbury. Father has one brother.

Rev. Martin Madison, S.A. is an Atonement Friar. He was born November 16, 1933 and was reared a Catholic from birth. His family (three brothers, two sisters) is of Jersey City, N.J. There he attended All Saints Grammar School. Before entering the Atonement Seminary at Montour Falls, N.Y. in September, 1953, he attended Seton Hall Prep at South Orange, N.J. Father's major studies were made at Saranac Lake, N.Y. and at Washington, D.C. Both his parents are medical doctors. His mother is a lay missionary at Hereford, Texas where she is building a maternity clinic for the benefit of the Spanish-Americans there. His ordination, by Cardinal Francis Spellman, was scheduled for June 7.

Eleven New Priests

Rev. Eugene Anthony Marino, S.S.J. is a Josephite Missionary, one of a growing number of Negro clerics attached to this order whose sole mission is to the American Negro. Born May 29, 1934 at Biloxi, Mississippi, he was reared a Catholic from birth. He attended Our Mother of Sorrows Parish there. In September, 1952 he entered the Josephite Seminary at Newburgh, N.Y. His ordination by Bishop Philip M. Hannon at the National Shrine in Washington, D.C. was set for June 9. Father has a sister who is a nun, a member of the Oblate Sisters of Providence, Baltimore.

Rev. Hartfield Myvett, S.V.D. of Belize, British Honduras was ordained at Bay Saint Louis on March 17. Born on August 6, 1931 he was raised a Catholic from birth. He entered the minor seminary at Bay Saint Louis in September, 1950 after serving as a qualified First Class teacher in Sacred Heart School near Belize from January to August, 1949. The young priest has shown capability for youth work and has given much aid to his order's recruiting program. He has been assigned to work in the newest of the Divine Word Missions—Mexico. The young cleric is fluent in the Spanish tongue.

Rev. Paul Bernard Smith was ordained May 26 for the Alexandria, Louisiana Diocese. He was ordained at Baltimore, his home city, by Most Rev. Lawrence J. Shehan. Born September 29, 1931 he was reared a Catholic from birth. At Baltimore he attended St. Pius School. College work was done at Loyola College in Baltimore where he earned the B. S. in English in 1956. In September that year he entered Notre Dame Seminary at New Orleans to study for the southern diocese which has accepted him among its clergy.

Rev. Bennet Spivey, O.F.M. of Chicago was born at Newmarket, Tennessee on August 30, 1932. He was baptized a Catholic on April 30, 1945. At Chicago he attended Corpus Christi Church and School before entering St. Joseph Minor Seminary at Westmont, Illinois in September, 1950. His ordination was set for June 13. Bishop Henry A. Pinger, O.F.M., D.D. was to be the ordaining prelate. The young cleric is the oldest among five children. His education after entering the Church has been exclusively at the hands of Franciscan priests and sisters except for one year when he studied at St. Elizabeth High School in Chicago. There the Blessed Sacrament Sisters were his teachers.

Rev. Peter Augustine Thomas of New York City was born February 19, 1936. He attended St. Francis de Sales Church and School, being reared a Catholic from birth. After attending Cardinal Hayes High School at New York City he entered Cathedral College in the city to begin his seminary studies. His ordination was set for June 2. Francis Cardinal Spellman was to ordain him that date for the New York Archdiocese. Father Thomas is the youngest of eight children.

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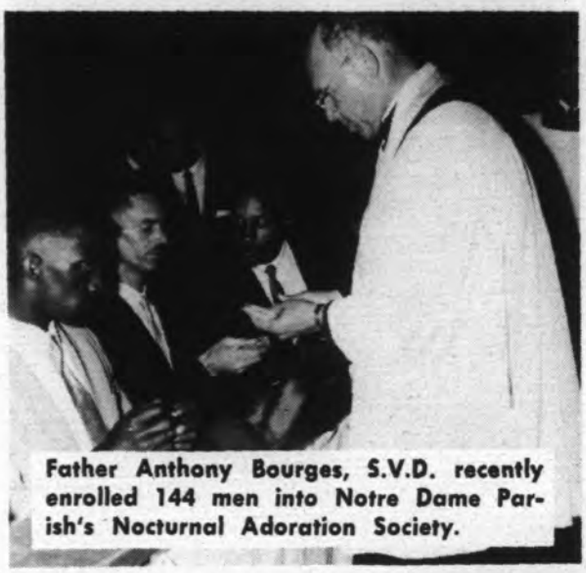
ALONG THE DIVINE WORD

. . . St. Martinville, La.



Father Anthony Bourges, S.V.D. recently enrolled 144 men into Notre Dame Parish's Nocturnal Adoration Society.

First Communicants at Notre Dame Church this spring.

Notre Dame's team after winning CYO trophy.

. . . Giddings, Texas

New rectory, St. Margaret's Parish, built by Father Albin Trublowski, S.V.D.

Rectory with church in background.

Bishop Reicher of Austin dedicated rectory, March 11.

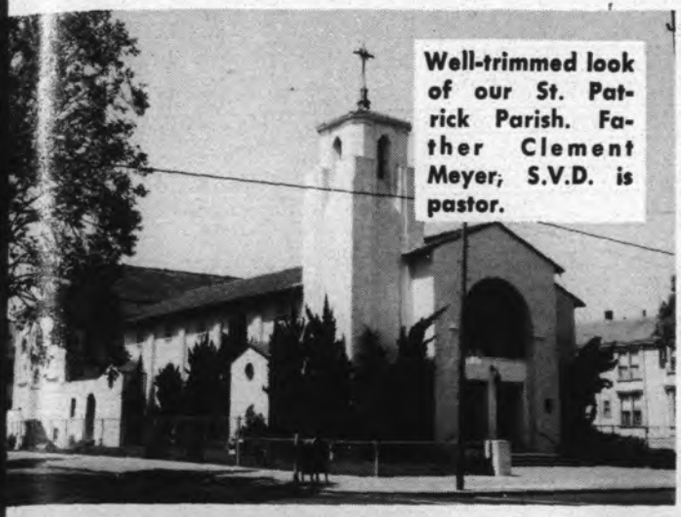
PLACE THE NEGRO MISSIONS IN YOUR WILL

Dear Reader: We, Divine Word Missionaries, publishers of *Divine Word Messenger,* and veterans in the Negro Missions in the South, address this request to you: Will you remember our work in the Negro Missions when you make your last Will and Testament? Any amount you bequeath to us for this work, we assure you, will be put to most worthy use God will bless your interest in His cause. It was He who advised "Lay up to yourselves treasures in heaven . . ." (Matt. VI; 20).

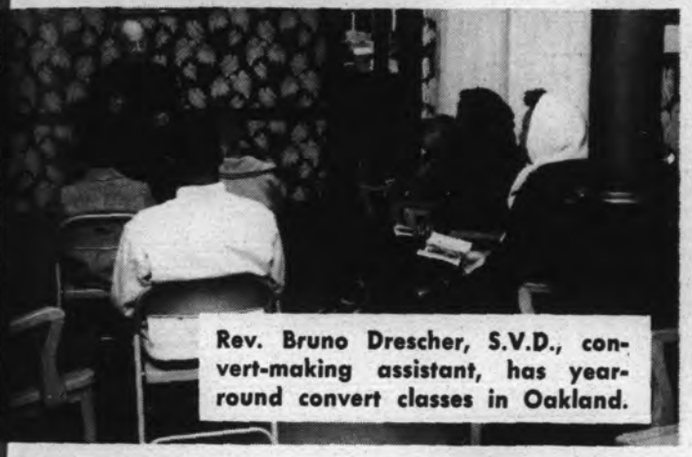
Gratefully,
The Divine Word Missionaries

ORD MISSION TRAIL . . .

. . . Oakland, Calif.



Well-trimmed look of our St. Patrick Parish. Father Clement Meyer, S.V.D. is pastor.



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Sister Ester Marie ... Sisters of St. Joseph of Carondelet and three capable helpers.

. . . Bay Saint Louis, Miss.

Divine Word Missionaries from five ... by Very Rev. Provincial Hunter, S.V.D., gathered to review their work, April 23-26.

The gathering led to long, searching discussions. Very Rev. Provincial Leo Hotze, S.V.D. (center) attended.

Four Divine Word priests who celebrated 25th anniversary on April 26 in presence of Thomas Cardinal Tien: (l. to r.) Fathers Hubert Posjena, S.V.D.; Clarence Howard, S.V.D.; Arthur Haines, S.V.D.; and Leo Weng, S.V.D.

FORM OF BEQUEST IN WILL

I hereby give, devise, and bequeath to Society of the Divine Word, Southern Province, Bay Saint Louis, Mississippi, the sum of _____ dollars for the uses and purposes of said Province, the same to be its, absolutely and in fee simple. It is my wish that I be remembered in all Masses which may be read for benefactors of said Province.

INTENTIONAL SECOND EXPOSURE

ALONG THE DIVINE WORD

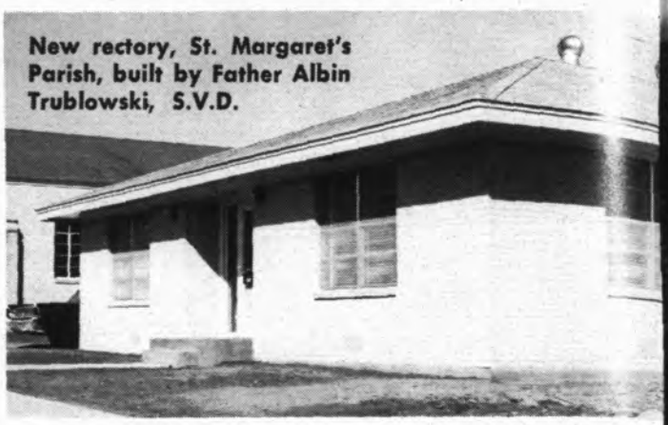
. . . St. Martinville, La.

Father Anthony Bourges, S.V.D. recently enrolled 144 men into Notre Dame Parish's Nocturnal Adoration Society.

First Communicants at Notre Dame Church this spring.

Notre Dame's team after winning CYO trophy.

. . . Giddings, Texas



New rectory, St. Margaret's Parish, built by Father Albin Trublowski, S.V.D.

Rectory with church in background.

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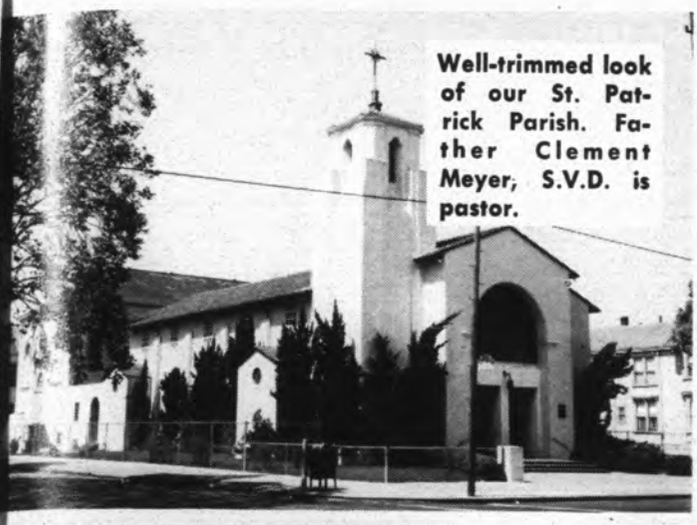
Gratefully,
The Divine Word Missionaries

MISSION TRAIL . . .

. . . Oakland, Calif.



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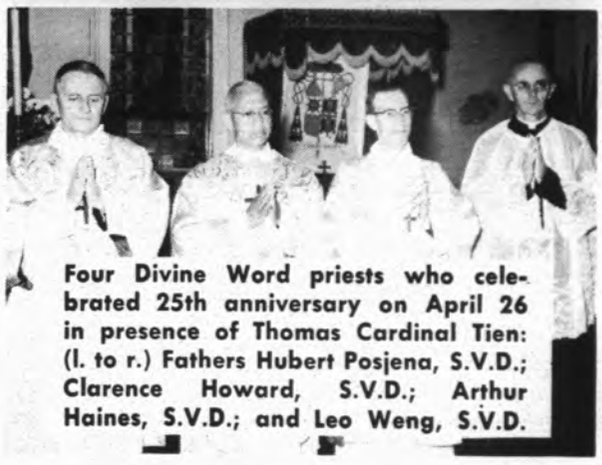

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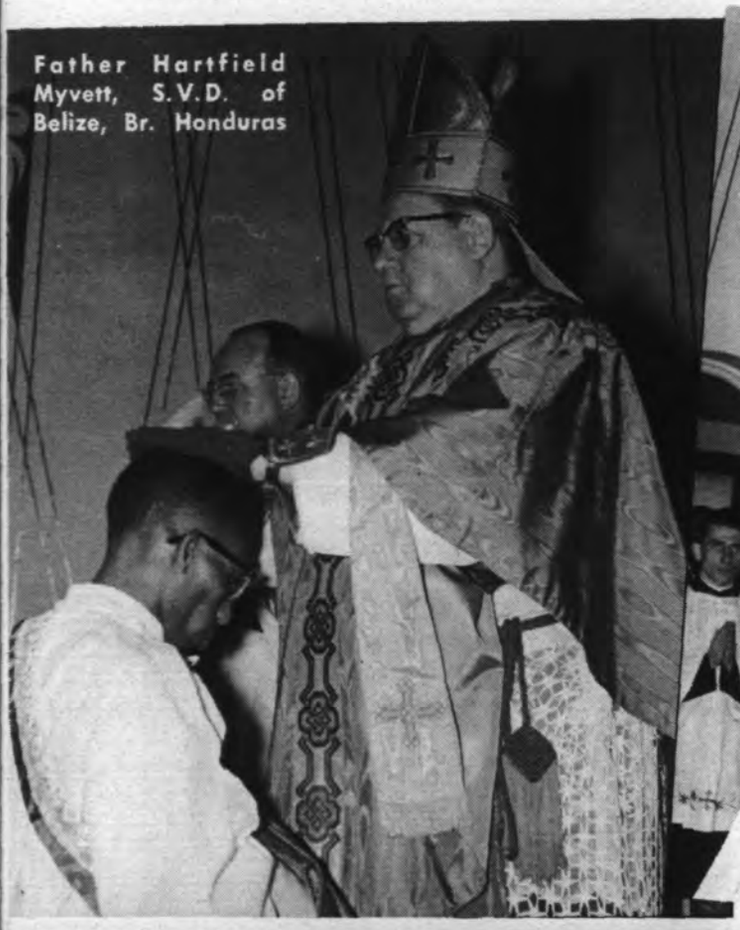
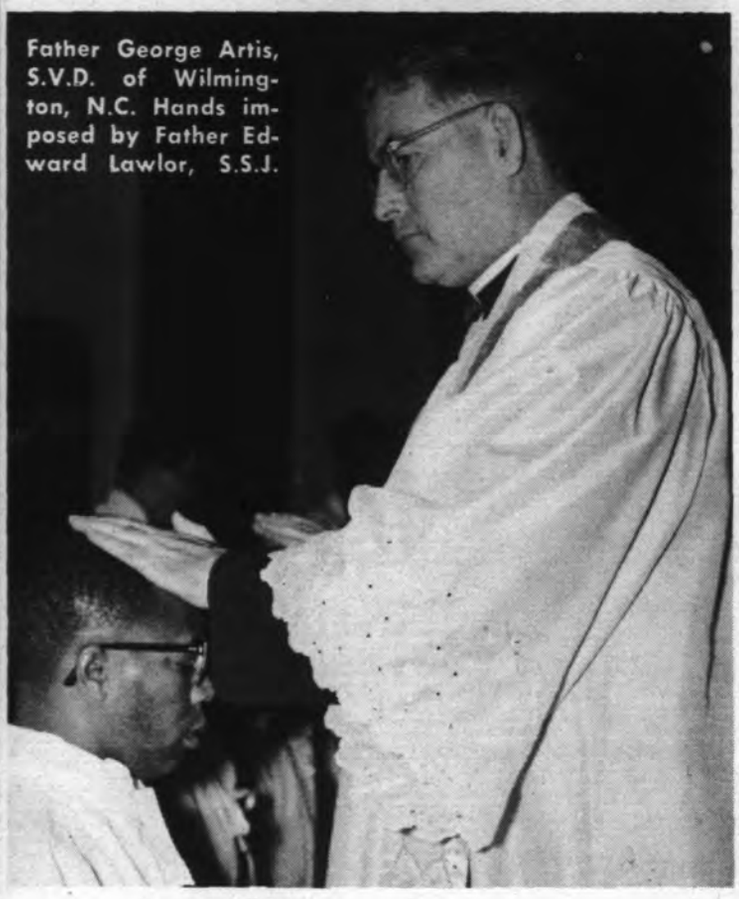
COADJUTOR ARCHBISHOP JOHN P. CODY OF NEW ORLEANS ORDAINS FOUR AT BAY SAINT LOUIS SEMINARY, MARCH 17

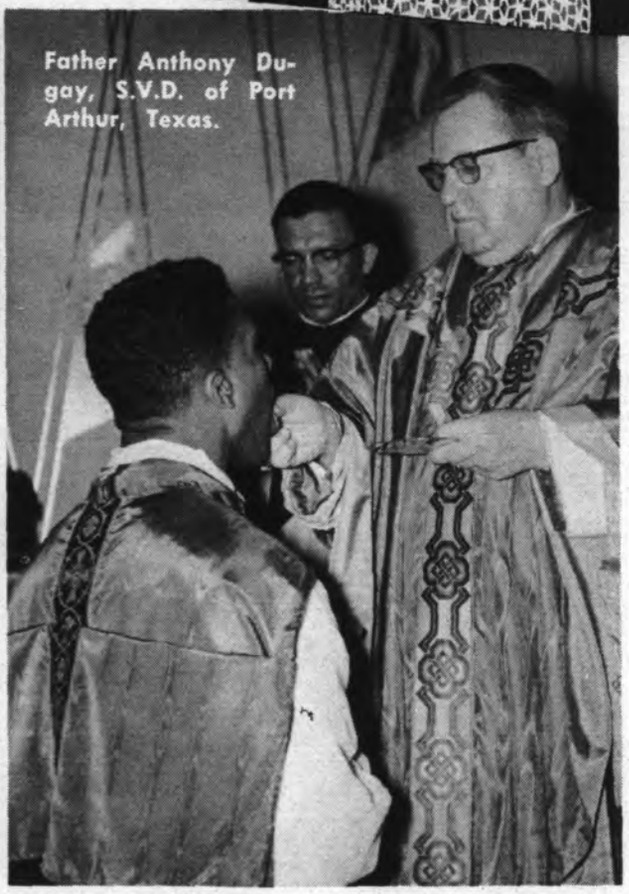


Father Hartfield Myvett, S.V.D. of Belize, Br. Honduras

Father Charles Burns, S.V.D. of Greenville, Miss.

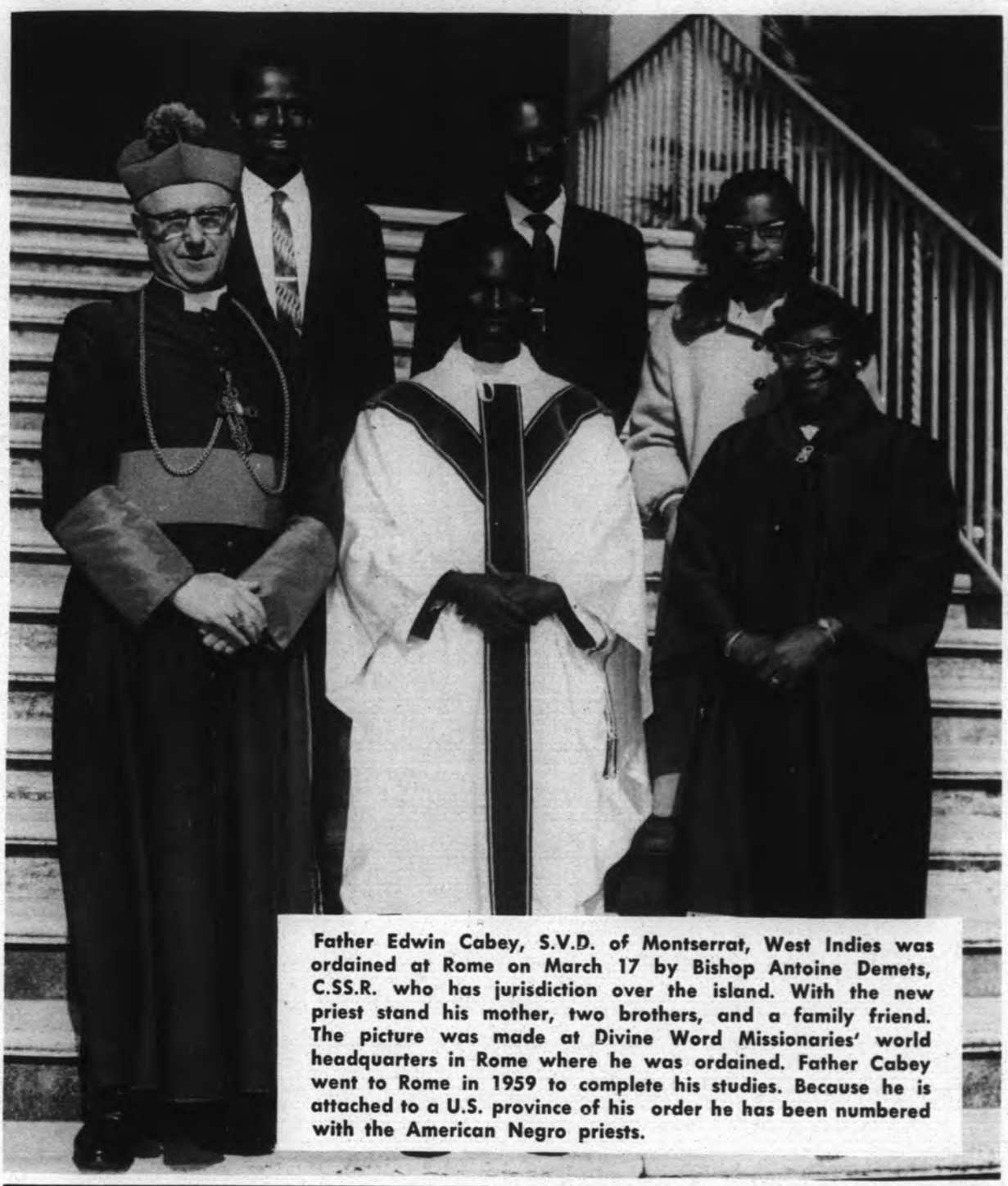


Father George Artis, S.V.D. of Wilmington, N.C. Hands imposed by Father Edward Lawlor, S.S.J.



Father Anthony Dugay, S.V.D. of Port Arthur, Texas.

ORDINATION IN ROME



Father Edwin Cabey, S.V.D. of Montserrat, West Indies was ordained at Rome on March 17 by Bishop Antoine Demets, C.SS.R. who has jurisdiction over the island. With the new priest stand his mother, two brothers, and a family friend. The picture was made at Divine Word Missionaries' world headquarters in Rome where he was ordained. Father Cabey went to Rome in 1959 to complete his studies. Because he is attached to a U.S. province of his order he has been numbered with the American Negro priests.

LAYMEN'S RETREATS FOR 1962

Rev. Wm. Adams, S.V.D., retreat master

June 22, 23, 24 (for Knights of Peter Claver)
June 29, 30, July 1 — **July 13, 14, 15**
July 6, 7, 8 — **July 20, 21, 22**

For information, for reservation, contact:
Very Rev. Harold Perry, S.V.D.
Divine Word Seminary
Bay Saint Louis, Mississippi
(HOmestead 7-4322)

Thanks to Father Joseph Freinademetz, S.V.D., servant of God, for helping me to improve so remarkably in my sickness.

A.M.T., Cincinnati

Father Richard Winters, S.V.D. sends a hearty "Thank You" with his prayers from the Congo in gratitude to our readers who gave him aid in response to our recent appeal in his behalf. Please keep Father in your prayers and benefactions. He can easily be reached by you through this magazine.

THE PSYCHOLOGY OF RAC

PART I

Perhaps the briefest of all definitions of prejudice is the following: thinking ill of another without sufficient warrant. The only objection to the foregoing definition is that it refers to negative prejudice only. A better wording of the definition might run something like this: a feeling, favorable or unfavorable, toward a person or thing prior to, or not based on, actual experience.

While it is true that bias or prejudice may be either pro or con, as a matter of fact, however, experience bears out the fact that in the overwhelming majority of cases of racial or religious prejudice it is the antagonistic attitudes that people show to minority groups.

Since it often helps to understand a thing by pointing out what it is *not*, let us see what prejudice is not. It is a well-known fact that victims of racial and religious prejudice sometimes ascribe motives of prejudice to persons whose intentions are above reproach. Certainly Catholics cannot be accused of prejudice against non-Catholics because they are forbidden to marry them. The Church knows that, in all too many cases, marriage between Catholics and non-Catholics results in a loss of faith for the Catholics and the children born of the union. It is not prejudice behind the decision of the Church when she forbids such marriages; it is mere caution and wisdom. The rejection of a member of a minority racial group by one of another racial group may be made on grounds of personal lack of certain qualifications. It is so easy and almost a reflex action for the one rejected to declare that he has been the victim of racial prejudice. Having been accustomed to being subjected to prejudice so often, the victim develops an acute sensitivity in this regard.

But it is the real thing, ethnic prejudice, that concerns us for the moment. By ethnic prejudice we mean, of course, feelings of antagonism toward persons of a different racial or national origin than our own. The basic reason for this feeling of antipathy is to be found in one of our natural reasoning processes: the tendency to categorize or generalize, that is to classify people and things according to concepts based on general principles, while ignoring individual differences. A certain amount of categorizing or generalizing is necessary, but when we tend to over-categorize, there is where the mischief lies. Let us illustrate the point. Someone may have had an unpleasant experience with a Jewish business man wherein it appears true that this particular Jew dealt dishonestly with the customer. The victim of the dishonest deal forms the opinion that *all* Jewish business men are dishonest. Or take the following hypothetical case. Someone may have known one or several Negroes who were lazy and shiftless, and from these particular instances the generalization is made that all Negroes are lazy and shiftless. The person who reasons thus seldom suspects that his conclusions are based on false premises. In fact, the same person would never think of applying the same logic in the following case. Suppose one has been the victim of a quack doctor, does he thereby write off *all* physicians as quacks? Hardly!

There is another aspect of categorical thinking which we must examine before probing further into the nature of prejudice. We already pointed out that some categorization is necessary; orderly living depends on it. We could hardly examine every single object we come into contact with and decide on its authenticity or validity. We must have some norms whereby we make a judgment. Most of our categories are purely intellectual; however, there are others that we associate with feelings

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Father Porter writes from Sterling, Illinois where he serves as assistant priest at Sacred Heart Church. He is one of America's 131 Negro priests. (The author reserves all rights.)

or emotions. Let us see how these operate.

Few of us ever stop to examine our thought process, just how we form our ideas, our concepts. In the run of the day we form many thousands and even tens of thousands of concepts. We might consider the simple example of the word "friend." What happens in my mind when I think of "friend"? What other associated ideas or concepts are called up by the concept of friend? We call these related concepts clusters of ideas. When I think of a friend I might also call up other concepts that are pleasant, such as the concept of laughter, a circus, etc. I might even associate with the concept of friend some other concept that is entirely foreign to the idea or concept of friend, such as drowning, for instance. You see, I might think of drowning whenever I think of friend because once, many years, ago I was saved from drowning by my buddy, who risked his own life to save me. Actually, there is no objective relationship between the concept of friend and the concept of drowning; they are, in fact, wholly unrelated. But from this illustration it is easy to understand how some people form wholly unrelated clusters of ideas around another idea. It is perfectly natural that the idea of Negro calls up the image of a person of dark skin, but if along with this concept I also associate the idea of a dark-skinned individual with a broad grin, strumming a banjo, then I am guilty of intruding what the psychologist calls a "feeling tone" into my thinking. This, in short, is the way race prejudice is nourished and perpetuated. This sort of thinking is called stereotype thinking.

For the sake of convenience, we shall continue with the same example cited above. If for example, when I think of a Scotsman, I also associate the concept of a Scotsman with one who is given to stinginess and penny-pinching, then I am given to stereotype or prejudiced thinking. Such stereotype thinking may even include concepts of a minority group which we deceive ourselves into thinking are complimentary. One often hears the bold and sweeping generalization made to the effect that all Negroes are natural musicians and have a native sense of rhythm. Now, taken at its face value, this may seem a real compliment, but such a judgment is based on the assumption that the Negro takes life as "a song and a dance." We generally associate singing with joy and happiness. Persons given to stereotype thinking about Negroes will unconsciously associate the concept "Negro" with the cluster of concepts of "singing-happiness-laughter."

In taking up the question of learning prejudices in early childhood, I am reminded of the very significant tune from the Rodgers-Hammerstein musical, *South Pacific*. Perhaps the reader will recall the following lines from the lyric: "You have to be taught to hate before it's too late; before you are six, or seven, or eight." Yes, sad as it is, children are taught to hate early in life. Of course, there are few parents so depraved that they overtly or openly teach their children to hate other people; but they instill hatred, nevertheless, in the hearts of the young in a manner which is just as effective as if it were done directly. Children are great imitators during their formative years. They pick up the habits of their elders most readily. They mimic their parents during their infancy when they do not even realize the meaning or significance of their words or actions. Race prejudice in very young children often manifests itself in the use of such derogatory terms as "nigger", "wop", "kike", and the like. While they may not realize the full import of such terms, they do realize that these words have "power." They know that they can provoke an unpleasant reaction from the person to whom the remark is directed. This is the beginning of prejudice in children.

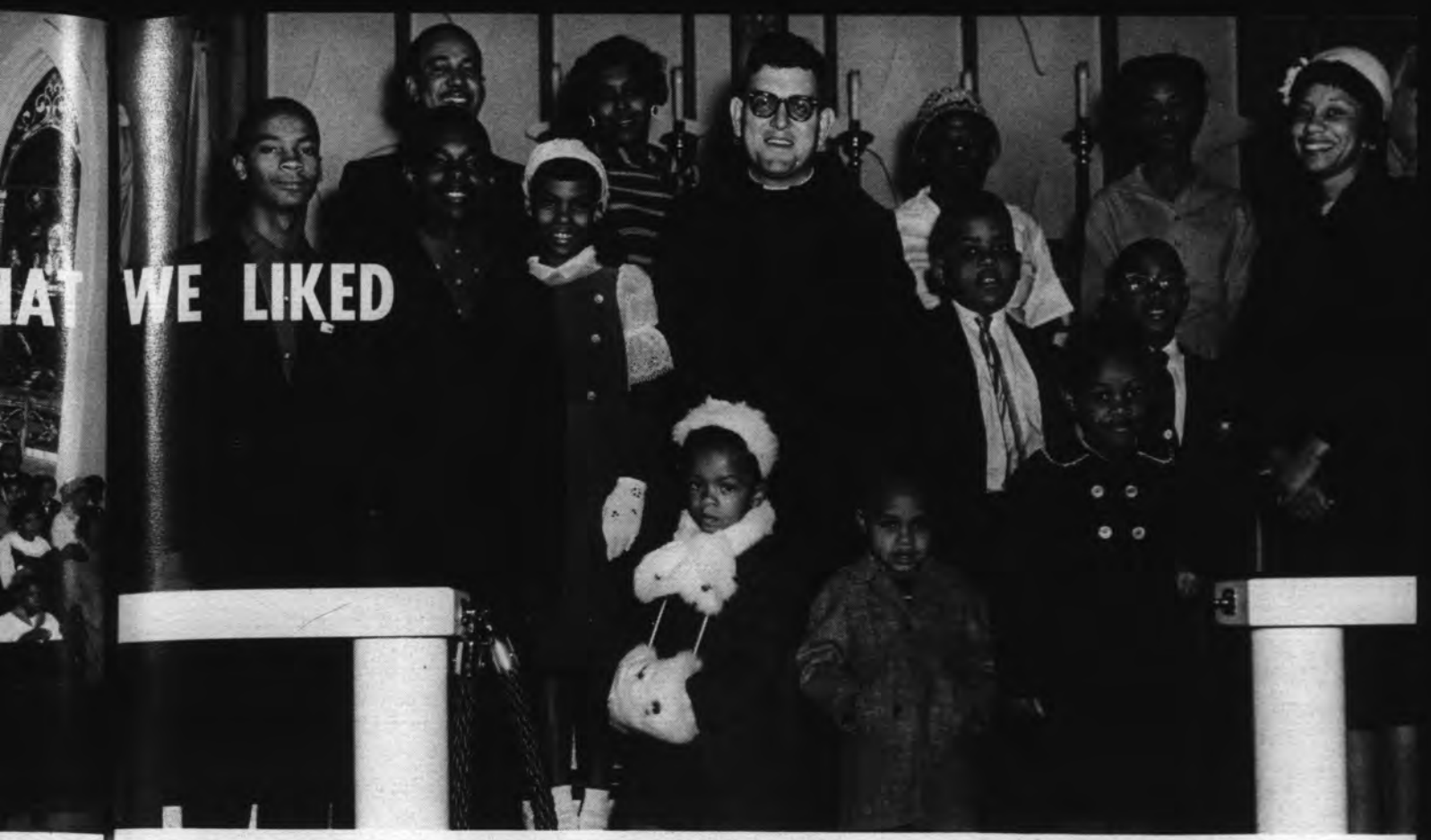
(*To be continued*)

PHOTOS THAT WE

A very striking picture is this of 193 kneeling to be confirmed at St. Joseph Church, Pensacola, Florida, on February 13, 1962. Bishop Joseph Durick administered the sacrament to the group which numbered 153 children and 40 adults. This was the largest group ever to be confirmed in the history of the parish which is administered by priests of the Mobile-Birmingham Diocese. The 12-grades-school is staffed by Sisters of Charity of St. Elizabeth (Convent Station, N. J.).

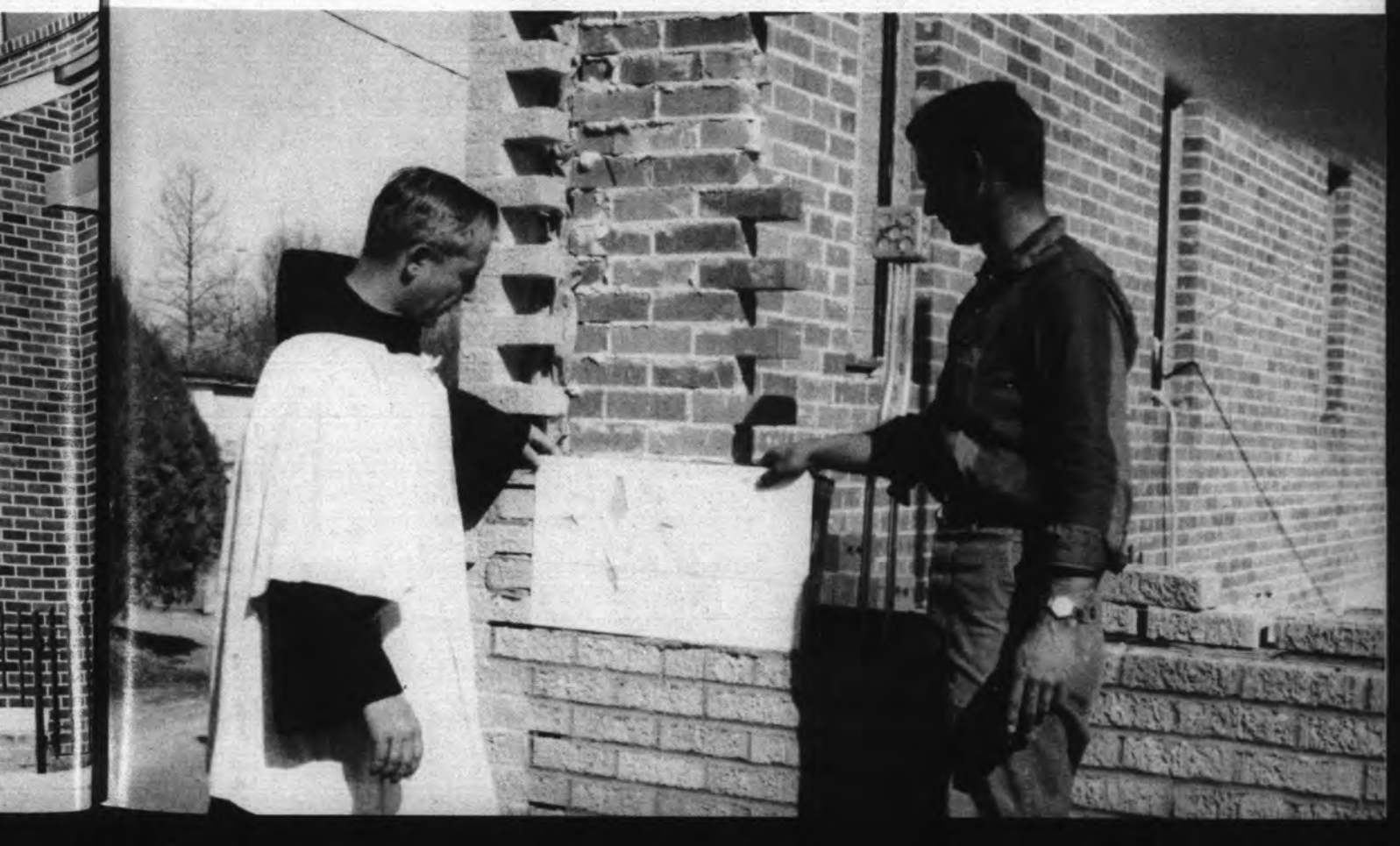
Josephite Missionaries have raised one of New Orleans' most imposing churches for the Catholic Negroes of Epiphany Parish. Rt. Rev. Lucien Caillouet, Vicar General of the Archdiocese, is shown here blessing the beautiful edifice last November 23, 1961. The spacious church, so receptive of the daylight, wonderfully combines traditional lines of sacred architecture with the contemporary. Father John Molloy, S.S.J. is the pastor.

IAT WE LIKED



At Our Lady's Mission in Sheffield, Alabama, Father Brice Joyce, O.S.B. stands with a group of converts baptized this past winter. The zealous Benedictine, member of a community which has shown keen interest in winning the Negroes of Alabama to Catholicism, credits his Legion of Mary for winning these converts. He confesses that the Legion is "the soul" of his mission. Readers are urged to remember in their prayers and benefactions the zealous pastor of this promising mission.

The Franciscans (of Pulaski, Wisc.) are raising a mission church at Greenwood, Miss. which bids fair to be one of the most handsome in the entire Negro missions of the South. The cornerstone was inserted this past winter by Father Nathaniel Machesky, O.F.M. By the very strength of their mission methods these Franciscans have worked an impact on the non-Catholic Negroes of north Mississippi wonderful to behold.



Boys' and Girls' CORNER

Conducted by A. CORNE

Hello! Boys and Girls!

Welcome to the CORNER for the month of May! This is almost the last month of the school year, so put everything you have into it. Do your very best now, so as to leave a good impression on your teachers, on your classmates, and above all, — on your marks!! Then you can enjoy your vacation fully, knowing that you earned it in some small way.

This is also the month of Our Blessed Mother, Mary, and of the lovely prayers and hymns that we pray and sing in her honor. If only we could realize how much she means to us, and how much she helps us keep our friendship with her divine Son, Jesus, our Brother. Then it would be clear to us, what a wonderful Heavenly Mother she is. Here is one of my 'acorns' for you to use in your prayers to her!

Heavenly Mother, guide me
In everything I do,
That I may follow Jesus,
And also follow you.

A. CORNE'S MAIL BAG

How would you like to hear what you have to say for yourselves? Almost all of the fine youngsters who write in, are interested in helping the missions and the missionaries. Thank you very much, and may God bless you for your apostolic interest.

LINDA ESPARSA (Calumet City, Ill.) "I've been reading the Messenger for three years now and enjoy the "Boys' and Girls' Corner" the most. I am saving some stamps for you so I surely hope you can use them. Can you use any kind of cancelled stamps? . . . If you have a holy card of St. Barbara I would enjoy it very much. May God bless you."

Linda, I looked all over for a holy picture of St. Barbara, but I didn't find one yet. If I come across one I shall send it to you. We can use all kinds of cancelled stamps to help the missions along. If you save them until you have about a pound, the sending will save money.

THOMAS LEGGETT, JR. (Beaumont, Tex.) "Thank you for putting my name in the list of Pen-Pals. So far I have received from a boy my age and a Passionist Seminary and said they would like to be my Pen-Pals. I am enclosing some stamps that I have been saving for you. Thank you for your help. May God bless you."

I am glad that I could have been of help, Thomas. In the meantime, don't forget to say a prayer now and then for the missions and the missionaries who do the work of the Lord for souls.

NANCY SHIMKO, 12 (Albany, N.Y.) "I am sending you some stamps for the missions. I would like a pen-pal my age. If you have any holy cards of Saint Rose of Lima and Saint Paul I would be very pleased to have them. I will pray for you and the missions."

Thank you very much, Nancy, for the stamps and the gift that you sent. By this time, you have received the picture of Saint Paul that I sent. I'll send Saint Rose of Lima when I find one of her.

STEPHEN LOESCH (Metuchen, N. J.) "Dear Revered Corne, I am 10½ years old. I have been reading Divine Word Messenger for about a year. The Boys' and Girls' Corner is my favorite. If it wouldn't take you out of your way I would like holy pictures of Saint Francis of Assisi, Saint Patrick, (I'm Irish-American) Saint Michael, and Saint Stephen. I'm collecting stamps so I can send them to you . . . I hope you like the picture I enclosed, I like to draw."

I am sending you a couple of pictures, Stephen. I'll try to look around for the others. And you'll find your name on the list of pen-pals, too. God bless you.

DANNY GURSKI (Lisle, Ill.) "I am a 7th grader in St. Joan of Arc School—Lisle, Illinois. A project in our room is collecting cancelled stamps for the Missions. We have collected about 4,000 since the beginning of the year. We hope they will help the Missions. I (myself) am enclosing about 105. I am looking for a pen-pal. Would you please send me a picture of St. Ambrose. God love you for your work!"

Danny, thanks for the stamps. They will definitely help the missions. You are looking for a pen-pal. Maybe, I can find one for you by including your name in the list this month. You want a picture of St. Ambrose. My collection seems to have many other saints, but Ambrose?—well, not yet. If I find one, I'll send it.

KATHERINE HAYDEN (Floral Park, L.I., N.Y.) "I've been reading Boys' and Girls' Corner for two months now. I find it very interesting. I'm eleven years old. I am sending some stamps for the missions. If you have a holy picture of St. Rose of Lima or St. Catherine of Siena or St. Gertrude would you send it to me?"

Dear Katherine, I have sent you some pictures. If there are not among them the ones you named, please, have a little patience. Maybe I'll find those some day.

LIZ HAMPORSKY (Boulder, Colo.) "We get your Messenger here and one day I was reading someone's letter in your CORNER and they mentioned that they had sent cancelled stamps. Well, I got to thinking how much mail we get with thirteen people living here. So I decided to save cancelled stamps for you . . . I hope you can use my help even if it does come in evelopes. God bless you and your work, it is so important."

Now you make me feel important, Liz, so—many thanks for all and any help no matter how you send it. We can use any real stamps, but not the cancelled sign of the postage meters. God bless and keep you always.

JACQUELINE BELLIVEAU (Dorchester, N.B., Can.) "This is the first time I write to you. I read the Boys' and Girls' Corner and enjoy it very much. I am sending you 36 stamps which I'm sure will help very much. Would you please send me at least 3 holy pictures to put in my Catechism . . . Everyday I pray for you and the missionaries . . . Pray for me . . ."

For the stamps, and for the prayers, thank you very much, Jacqueline. I hope you received the pictures by this time.

PEN-PALS HURRAH!

Here they are!! Write directly to them and make yourselves some new friendships for the summer months. It will be fun!!

Margaret Rose Chafe (11)
Petty Harbour
St. John's West
Newfoundland, Can.

Debbie Litzenberg (10½)
Box 264
Payne, Ohio

Maria Mertens (12)
3563 North 15 St.
Phoenix 14, Ariz.

Stephen Loesch (10½)
26 Sylvan Avenue
Metuchen, N. J.

Mary Dobrovolny (9)
Atkinson, Nebr.

Marcia Terese Clapper (12).
51 Tucker St.
Lenox, Mass.

Linda Esparsa (12)
217—154th Place
Calumet City, Ill.

Danny Gurski
1003 Southport
Lisle, Ill.

Jill Pipitone (9)
Rt. 1, Box 897
Hemet, Calif.

I wouldn't be surprised if the boys and girls of this CORNER who become pen-pals don't meet someday in some mission-field at home or abroad. They will be missionaries who have learned their zeal from one another in the letters of the Boys' and Girls' Corner. May God bless and keep all of you for the salvation of souls. And don't forget a little prayer for me.

Your good friend.

A. CORNE
Divine Word Seminary of
St. Augustine
Bay Saint Louis, Miss.

AMERICAN NEGRO BROTHERS

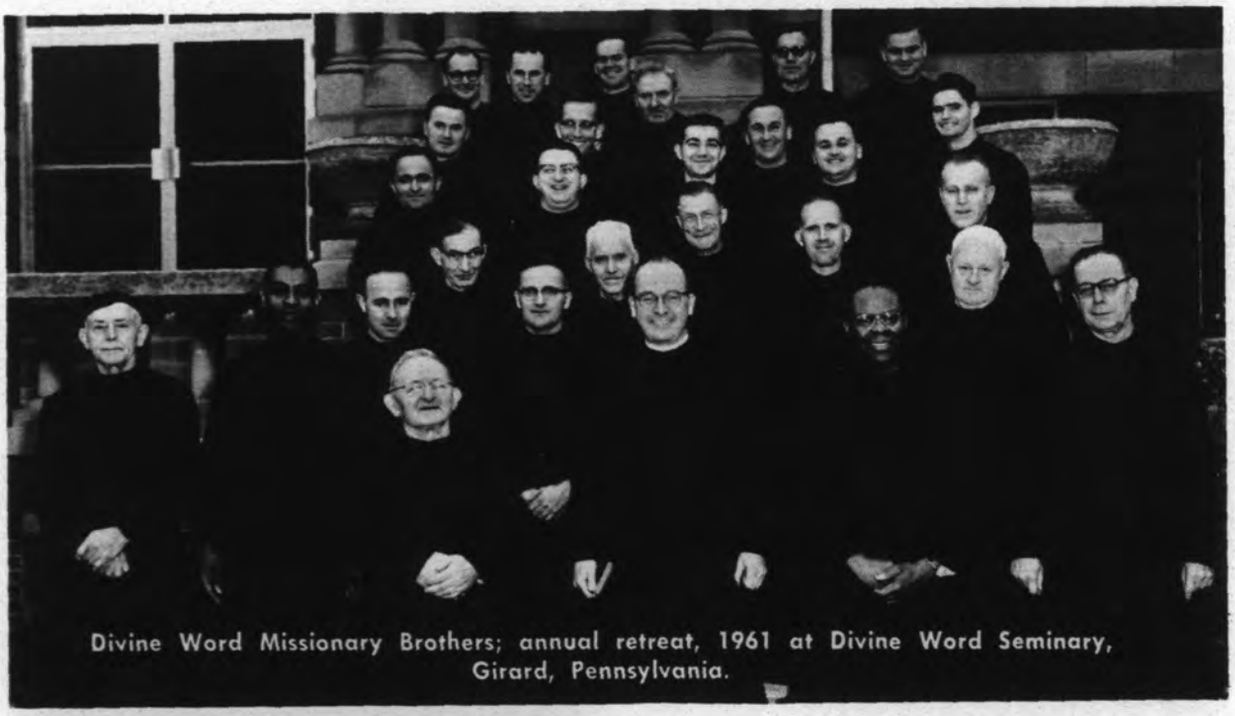
(*Continued from Page* 136)

professed); Holy Cross Brothers—seven (4 professed); Redemptorists—four professed; Jesuits—seven (3 professed); Friars Minor Conventual—eight (3 professed); Atonement Fathers—three professed.

Fifty-five of the 200 Negro Brothers, a quarter of the total, are members of teaching orders. Thirty-six of these are professed members of their orders.

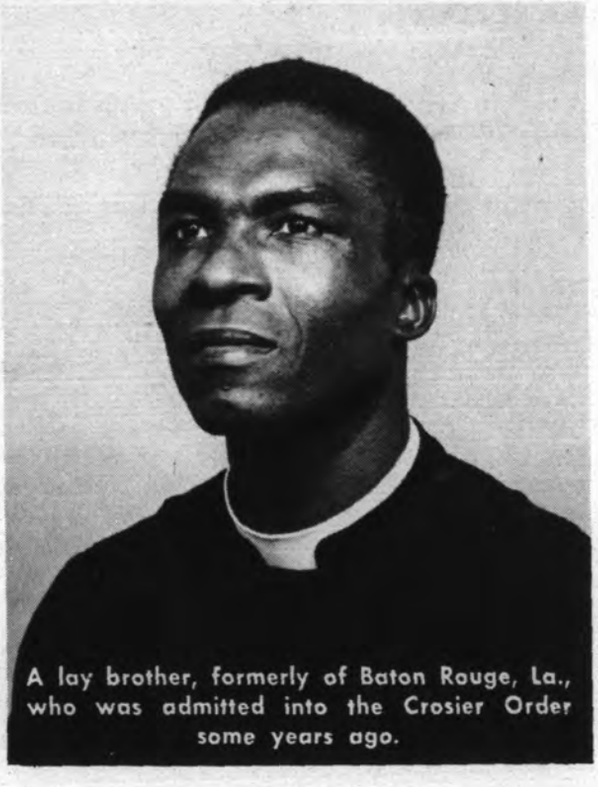
Three Negro Brothers are members of the famed Trappist order, noted for its life of penance and prayer.

Three Negro Brothers serve in the foreign mission. All three are Divine Word Missionaries. They are in Ghana on the West Coast of Africa.



Divine Word Missionary Brothers; annual retreat, 1961 at Divine Word Seminary, Girard, Pennsylvania.

A young Christian Brother of the order's St. Louis Province.



A lay brother, formerly of Baton Rouge, La., who was admitted into the Crosier Order some years ago.

TAKE A MISSIONARY INTO YOUR FAMILY

Have you longed for a missionary in your family? Read this to learn how you can have one.

Blessed are you if God has called one from your family for His service. However, if your family cannot yet claim such a blessing, it can, nevertheless, have a missionary NOW. How? By financing or helping to finance the training of a missionary. The sum of $5,000 finances the training of a missionary. When invested, it can cover the training of missionary after missionary through years. Can you give the entire amount or can you give part of it? Both ways enable you to take a missionary into your family, though, of course, the greater one's sacrifice in this matter the greater the relationship with the missionary. If the missionary's financial support entirely or only partly comes from you he is a "spiritual" son to you and you share his many labors for Holy Church. Take a missionary into your family by giving an entire $5,000 scholarship (burse) or a part of it.

Dear Father: Please accept my prayers and donation of $ _____ in honor of my favorite saint (devotion) _____ for a scholarship in your seminary at: (check) Arlington, Calif; Bay Saint Louis, Mississippi.

My Name _____

Address _____

City _____ State _____

(Mail to: Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi)

MASS INTENTIONS

Gratefully Received

Repeatedly we receive questions about Mass stipends. We are very grateful for your Mass stipends. They are distributed promptly among our missionaries both at home and abroad. As the individual missionaries must fit your requests into their local schedules and conditions, it is not easily possible, regretfully, to arrange for definite dates on which the Masses will be said or sung.

CUSTOMARY OFFERINGS FOR HOLY MASSES
(Vary according to your Diocese regulations)

LOW MASS—one or two dollars. (Offering of two dollars sustains the missionary for a day and may even allow something extra for his mission.)

HIGH MASS—five dollars.

TRIDUUM OF MASSES—five dollars. NOVENA OF MASSES—fifteen dollars. GREGORIAN MASSES (requested customarily for but a single departed soul)—fifty dollars.

. . . . . cut on this line . . . . .

Dear Father: I am sending the following Mass requests to you. I understand that dates for these cannot be easily arranged.

Kind of Mass? _____

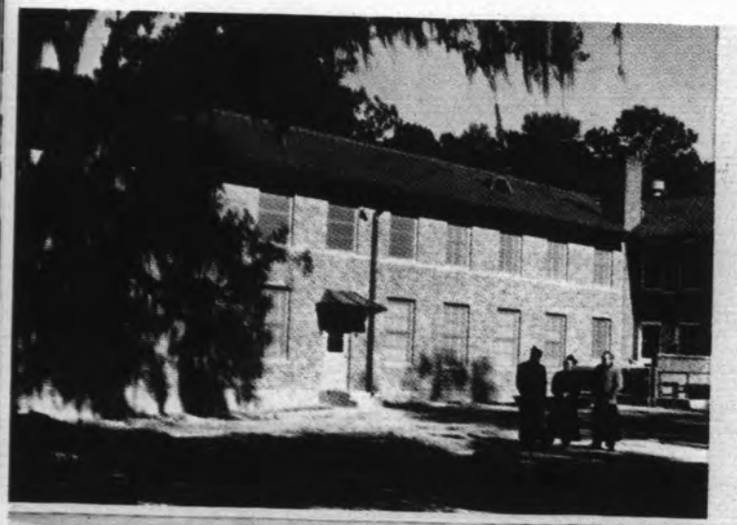
How many? _____

For what intention? _____

Offering? _____

Send Mass intentions (with your name and address) to:

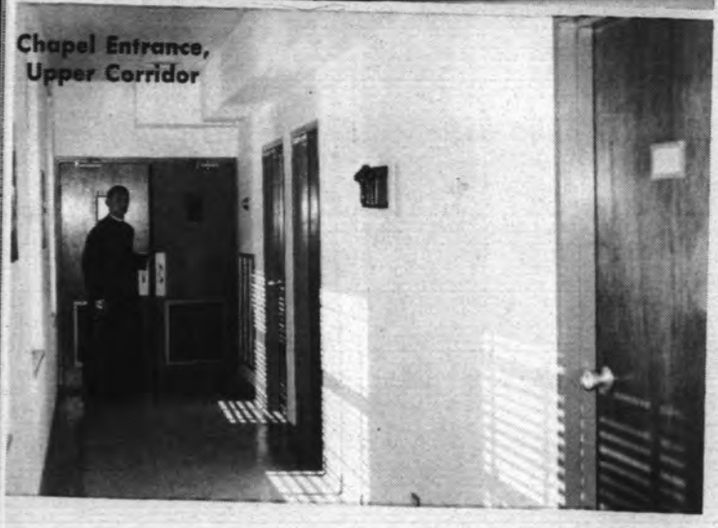
FATHER PROVINCIAL
DIVINE WORD MISSIONARIES
BAY SAINT LOUIS, MISSISSIPPI



NEW ADDITION TO OUR BAY SAINT LOUIS SEMINARY

-Divine Word Missionaries

Lecture Room



Chapel Entrance, Upper Corridor

We work for a cause dear to your heart in the home and foreign missions. Will you send us whatever backing you can, and let us apply it towards the payments for our new addition pictured here. You can claim a share in our work when you help in any way you can.

Dear Father: I wish to give this bit of help to your work of training missionaries for the home and foreign missions. Please accept my donation $_____ towards the payments on your newly expanded seminary.

My Name _____

Address _____

City _____ State _____

(Send to: Father Provincial, Divine Word Missionaries, Bay Saint Louis, Miss.)